GREAT THOUGHTS
OF
GREAT MEN
OR
IDEAS AND IDEALS

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SAIN DAS

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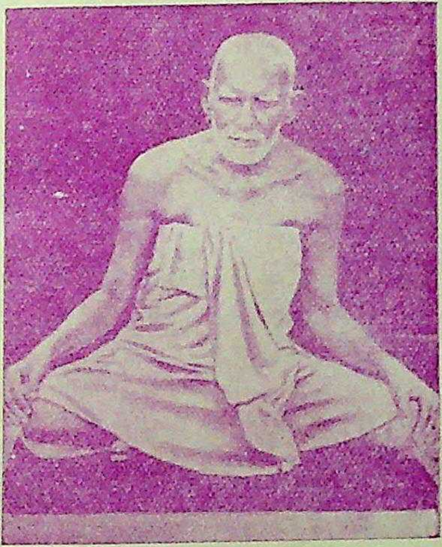
Stock Verification-2024.

Vishveshvaranand Institute Publication—156.

Sarvadanand Universal Series

IN MEMORY OF



Svāmī Sarvadānand Ji

(1859—1942)

★

VOLUME XXVI

General Editor :

VISHVA BANDHU,
Shastri, M.A., M.O.L. (Pb.),
O. d'A. (Fr.), Kt. C. T. (It.).

Printed at
The V. V. R. INSTITUTE PRESS
and Published for
Vishveshvaranand Vedic Research Institute
By DEVA DATTA Shastri, V. V., V. B.
at Hoshiarpur (India).

S. U. Series—26

04470

GREAT THOUGHTS
OF
GREAT MEN

OR

IDEAS AND IDEALS

By

SAIN DAS, M.A., B.Sc. (Cantab),
Ex-Principal, D.A.-V. College, Lahore

पुस्तकालय
पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय

With a Foreword by

Dr. DIWAN CHAND, M.A., D. Litt. (*h.c.*),
Ex-Principal, D.A.-V. College, Kanpur and
Ex-Vice Chancellor, Arya University

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04470

वैद्य धर्मदत्त
स्मृति संग्रह

HOSHIARPUR
(Vishveshvaranand Institute Publications)

R
294.5
DAS-G

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FIRST EDITION

1958

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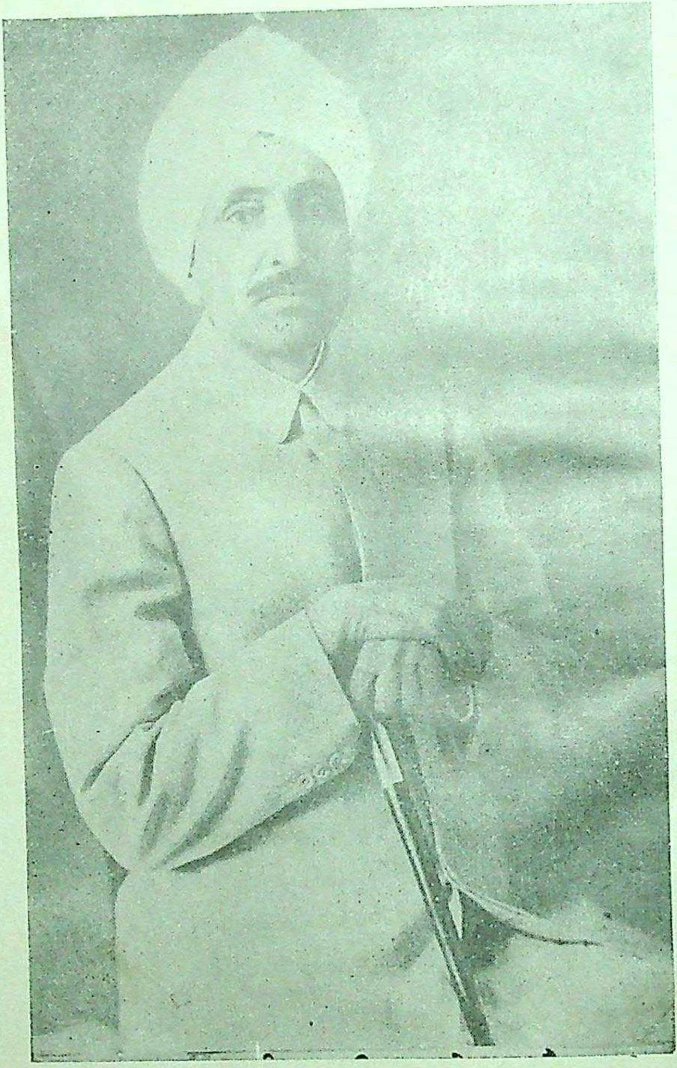
Published by
VISHVESHVARANAND VEDIC RESEARCH INSTITUTE
P. O. SADHU ASHRAM, HOSHIARPUR,
(India).



THE AUTHOR

THE GENERAL EDITOR'S NOTE

1. *Svāmī Sarvadānandajī*—

Svāmī Sarvadānandajī to whose sacred memory the present series is dedicated, was born in 1859 at Bari Bassi, a small town near Hoshiarpur in the Panjāb. He came of a family that had already produced a number of learned scholars and able physicians. He received his school-education at Hariānā, being another small town at some distance from his birthplace. From his early life, he felt a great interest in religious observances and a strong urge for associating himself with saintly persons, devoted to religion. He married, but his household life was cut short, soon after, by the death of his wife. He did not marry a second time, for the keen interest in the pursuit of religion led him, instead, to leave his hearth and home for good so that he might be able to move about freely in search of true saints who could guide him on that path. It was in the course of those wanderings that he once came into contact with a follower of Svāmī Dayānandajī and had from him the gift of a copy of *Satyārtha-Prakāśa* (Light of Truth), being the masterpiece from the pen of the said master-mind. Through the study of that classic, he was moved to the innermost recesses of his heart and, under that inspiration, set out on a lifelong mission of selfless service of humanity. For full forty-six years, right up to the end of his earthly sojourn which he reached in

1942, he moved on from place to place, preaching, through his own conduct, the importance of right thought and deed. He loved all alike but extended his warm embrace, particularly, to Harijans, being the down-trodden of the caste hierarchy. The caste people hurled at him, out of spite, the nickname of 'Chamāraguru' (Teacher of Cobblers) which he accepted as a compliment.

2. *The Memorial—*

Svāmī Sarvadānandajī was associated with our Institute organisation as a Founder Trustee and an Executive Member. He took keen interest in its work and did all he could to help this cause. It was as an humble expression of its gratitude for that long and valuable association that the Institute decided to set up, in his sacred memory, a department of popular cultural study and publication. A special fund to the tune of over Rs. 60,000/- was raised by public subscription for this purpose by the middle of 1947. But, soon after, the Institute suffered, in the wake of the Partition of Panjāb, a huge loss of its assets worth several lakhs of rupees. Since then, it has made strenuous efforts towards its rehabilitation, but the process is still incomplete. However, when, in 1950, it succeeded in setting up its new printing press, it duly accorded top priority to the establishment of the aforesaid memorial department and started the present series under the auspices of the same. Twenty-five volumes have been issued in this series before the present one which is the twenty-sixth.

3. *The Present work—*

A pathetic interest attachs to the present work in that its author, Principal Sain Das ji passed away soon after it had been entrusted to me to see to its publication. Ever since I had had the privilege, first, of sitting at his fect as a pupil and, then, of working with him as a colleague, he had always loved and encouraged me in every possible manner. Therefore, it was from a sense of my deep obligation to him that I took up this labour of love, and it would indeed have been a matter of pride for me if I had been able to present him with this book in its published form when he was still alive. But, alas, that was not to be ! A very thoughtful personality as he was by nature, the study of chemistry, it seems, had further characteristically deepened the analytic quality of his mind. This was amply reflected in his life which was devoted to constant planning and experimentation, both, on the physical and the mental planes. As a result of this, when during the last few years of his life, his body, which had always been frail, was showing clear signs of gradually increasing natural decay, his inner self continued to grow and develop. Epitomising as it does the ever fresh ideas that his alert mind was receiving and the ever noble ideals that his sincere heart was pursuing during those externally eventless years, this book might as well be said to be a mirror of his real being as it reached the apex of the pyramid of a life of ceaseless effort towards self-realization.

4. I am grateful to Principal Dr. Diwan Chand for the most befitting Foreward that he has been pleased to contribute to this volume. The alternate title, is based on the information now obtained from this Foreword. I wish we could have known this earlier when a suitable title was first being considered.

5. It is also my pleasant duty to express my sincere thanks to those of my colleagues at the Institute through whose ever hearty cooperation this volume is now seeing the light of the day. In particular, I would mention here with appreciation the valuable collaboration of Shri Ram Nath Aggarwal, B.A., LL.B. in respect of press-editing and proof-checking.

Sadhu Ashram, VISHVA BANDHU
HOSHIARPUR.
1st November, 1958

FOREWORD

'Great Thoughts of Great Men' is the Last Testament and Farewell Message of Lala Sain Das. In writing a foreword for the book, it is not my aim to introduce the writer to the reader—this would be sheer impertinence on my part; I want rather to introduce myself as one who had the privilege of being a close associate of Lala Sain Das for more than sixty years.

Lala Sain Das joined the staff of the Dayanand Anglo-Vedic College, Lahore, in the very first year of the present century and continued his work for thirty years. This period was flanked by a period of Preparation and a period of peaceful Retirement, almost of equal duration and both covering between themselves about fifty years.

What is generally called Natural Death is actually very unnatural: hardly 15% of men die as a result of natural death. Lala Sain Das was one of this small minority. He had to relinquish the Principalship of the College before his time on grounds of health, but by dint of vigilance and rigid self-control, he successfully fought against disease. He could not—no one can—indefinitely resist natural decay but he did succeed in materially slowing down the process. No one would have been surprised if he had passed away ten or fifteen years earlier than he did. For a man of his fragile body and poor health, it was really heroic to pull through for 26 years after retirement. He died at the age of seventy-nine, an age higher than the average in any country in the world.

Lala Sain Das's life, as has been hinted above, falls into three periods—the period of preparation, the period of active work and the period of peaceful retirement. At each of these stages, his life was rich and bountiful, and I got a lot out of his companionship. If I gained no more, it is not because he had nothing more to give, but because my limitations proved a handicap.

We came together at the Mission High School, Gujranwala. He was two years ahead of me, but I followed him to Lahore, and we were together again at the D. A. V. College. The beneficient influence of the Arya Samaj brought us closer. We were also comrades in misfortune. We both were fatherless as mere infants and not long after became motherless. This was our view, but a college friend, Bodh Raj Sawhney, son of Lala Hans Raj Sawhney, the leading lawyer at Rawalpindi, in all innocence, I suppose, once congratulated us in as much as we were parentless and so free to devote ourselves to public service without much difficulty ; he himself would have to look after his parents. Lala Ladha Ram, the elder brother of Lala Sain Das, a mere clerk in the Irrigation Department, provided for the school and college education of young Sain Das at great personal sacrifice. I am using the word, 'sacrifice'; L. Ladha Ram himself never took it in that light: he thought he was doing his bare duty. L. Sain Das was very deeply impressed by this, and his attitude towards his brother was always one of filial piety, just like the attitude of L. Hans Raj to his elder brother, L. Mulk Raj for a similar reason.

As a student, L. Sain Das was quiet and studious. He realised the value of money, and even more the value of his time. He was distinctly a good influence in the College. He came into close contact with Lala Hans Raj, and acted as his private secretary to dispose of the heavy non-official correspondence of L, Hans Raj. This intimate personal contact with Lala Hans Raj was the most valuable part of the training that Lala Sain Das received at the Dayanand College.

He passed the B.A. Examination in 1900, and so did Lala Gokal Chand, a common friend of ours right on from school days. Both of them were sent to Calcutta for post-graduate studies at the Presidency College, and returned late in 1901 with Master's degrees in Chemistry and English, respectively. They immediately joined the staff as the first two of the Order of Life Members, then instituted, informally. I joined them in 1902 and Bhai Parmanand, also with a degree from Calcutta, about the same time. We had much in common, but were not devoid of peculiar features. Early enough in our career, I said to L. Gokal Chand—'You are the scholar of the group, B. Parmanand the worker, Lala Sain Das the thinker and myself the talker.' The use of the word 'thinker' was not quite appropriate for a young graduate ; what I really meant was 'thoughtful,' a man of a reflective and meditative turn of mind., That certainly Lala Sain Das was above any one of the rest of us. That, it seems to me, was the essence of the man throughout his life.

Some time after, L. Sain Das was sent to Cambridge for higher studies in Chemistry and came back with a good B.Sc. This settled the question of L. Hans Raj's successor as Principal of the College.

As a Professor, Lala Sain Das was very popular with his colleagues and his students. He thoroughly assimilated the spirit of service that was symbolised in Lala Hans Raj. For any one the task of succeeding Lala Hans Raj as Principal would have been one of great difficulty ; so was it for Lala Sain Das, but he proved equal to it, and this was a great achievement.

As Principal of the College, he had a unique hold on his students. Once only, after 1919, when I came away to Kanpur, was there some trouble and demonstration ; not against the Principal, but an expression of surging nationalism visible on all sides. The students stayed away from the classes and began to shout slogans. Lala Sain Das went to them, and joined them in shouting their slogans. He then added a slogan of himself —'*Principal, Dayanand College Ki Khai*'. Quick came the response of the students, '*Principal, Dayanand College Ki Jai*.' The demonstration was over and the boys went to their classes.

Once, the Director of Public Instruction brought a group of foreign educationists to the College. Lala Sain Das showed them round the College and the Hostel. One of the visitors enquired about the enrolment in the College. Lala Sain Das supplied the information. The guest asked, 'Can you manage so many students ? 'Sir,' said Lala Sain Das, 'I am here not to manage students, but to serve them. Our numbers are not too many for this.' This was the spirit in which he worked and every one seemed to understand it.

On grounds of health, he retired in 1931, some years before his time. This gave him time enough to realise his dream of self-study and self-improvment. 'Life teaches us much,' he says in 'Great Thoughts,' but we must learn and learn and learn.' He decided that he would learn and learn and learn. He became a serious student of serious literature. He was not a mere producer cum consumer, but loved to function as a middleman in the traffic of ideas. He would spend all his leisure collecting bits of wisdom from all possible sources, and dispense them bountifully. He wrote on the Upanishads, on the Gita, on Health, on Success and Happiness. He was almost distressed at the crisis of character that bad set in since the attainment of Independence, and, particularly, by the frivolity of youth. The book that is now being presented to the public is a rich mine of precious metal. Open it anywhere and you will find wise and ennobling words. I just give samples from the chapter on 'The Art of Living' :—

'Detachment gives us the understanding that we are born into a world that is larger and more important than we are.'

'Ignorance is no disgrace, but to remain ignorant when knowledge is at hand is the work of a slovenly mind. None are so stupid as those who do not wish to be educated.'

'Let us tell our young people that the best books are yet to be written; the best paintings have not yet been painted; the best governments are yet to be formed; the best is yet to be done by them. This will stimulate students to aspire after creative work.'

I do not know when the present book, which he told me he intended to name 'Ideas and Ideals' was commenced, but, probably, it was laid aside only a few days before his death. On page 183 occurs a passage, a letter written by the Russian playwright, Chekov to his younger brother on the 'Code of Behaviour worthy of a well-brought up man.' This excerpt was handed over to him by me towards the end of March, '57. The 24 pages that follow were the work of April and May.

We were throughout in regular correspondence. For some time almost every letter from him referred to his failing health and his preparedness for the inevitable end. Very frequently, he would recite :—

'यह रस्ता खूब चलता है, मुसाफ़िर रोज़ जाते हैं।'

In March last year, I went to Delhi and stayed there for about a week. We were together morning and evening for sometime and whiled away our time as best we could. When we were about to part, he could not get out of his bed, but warmly shook me by the hands and—wept. Our parting had never before been so pathetic. He probably felt that we were meeting for the last time. That was not my view, but he was right. We never met again.

During our talks he told me that he had written his will. Obviously, he was referring to a rough draft, because the will that came to light after his death is dated two days later than the time of my departure from Delhi. I had known the contents for years. He was strongly of the opinion that now that his children were all well-settled in life, his obligations to them were over and all that was his belonged to the community. By his will he gave his all, literally, his all, for a public library to be established at Dehli. He went one step further and directed the Executors not to associate the library with any name. This was self-effacement, indeed.

Sain Das has gone ; he has left a void in the life of many of us ; but he has also left behind a shining example of sweet reasonableness, urbanity of manners and love of spiritual values.

'He most lives who thinks most,
Feels the noblest, acts the best.'

Kanpur : *Diwan Chand*
Oct. 21, '58.

CONTENTS

SECTION I

Page

Spiritual Realization 1—77

Spiritual Realization ... 1
Glimpses of Reality underlying the Phenomenal Existence through Science ... 8
Other side of the picture ... 11
Spiritual Outlook essential for Spiritual Realization ... 14
Faith in God ... 15
Faith and Reason ... 16
God and Nature ... 16
Spiritual Realization through Abiding Aspiration ... 20
Pathways to Spiritual Realization in the Light of the Upanishads ... 21
Yoga in the Light of the Gita ... 29
Yoga as a Sadhan for the Attainment of Spiritual Realization ... 35
An Echo of Yogic Samadhi in English Poetry ... 38
Approach to Ultimate Reality in the Light of Sufi-ism. ... 39
Selected Sayings of Eminent Sufis ... 39
Self-Realization according to the Great Saint Hujiwiri and other Mystics. ... 40
An Act of True Princely Charity ... 46
Prayer as a Means of Spiritual Realization ... 48

Prayers of Saints, Sages and other Eminent Men ... 48
The Great Reminder ... 54
Self-Realization through Self-Effort ... 55
Spiritual Realization through Purification ... 58
Spiritual Realization through Meditation ... 60
Religion in relation to Spiritual Realization ... 66
Spiritual Realization through Solitude ... 67
How to reach the Greater Self ... 69
How to gain Serenity ... 69
Spiritual Greatness ... 70
A spiritually Great Man ... 71
Self-fulfilment ... 73
Humility ... 74
Spiritual Advancement ... 76

SECTION II

Out-look on Life and Death 78—92

Life a Mystery ... 78
Life Sweet at Heart ... 80
Life Subject to Law and Order ... 80
An Opportunity for Work ... 81
Life a Sacred burden ... 82
Upanishdic Outlook on life ... 82
Outlook on Death ... 87
Death Scene of Socrates ... 91
Life an Opportunity for Self-Purification through Service ... 92

SECTION III

Art of Living 93—155

The Buddha on the Art of Living ... 94
Selected Sayings of Mahatma Gandhi ... 95
R. N. Tagore on the Art of Living ... 97
Marcus Aurelius on the Art of Living ... 98
Bertrand Russell on the Art of Living ... 99
Romain Rolland on the Art of Living ... 101
John Ruskin on the Art of Living ... 104
Importance of Religion ... 105
Be at Peace with Yourself ... 105
Inner Peace for the Bereaved ... 111
Accept yourself with your Limitations and Capabilities in order to avoid Greed ... 112
Live in the world of Ideas and Ideals ... 115
Harmonise your Inner Self ... 117
Living to Oneself ... 122
The Complete Man ... 123
Successful Living ... 124
Freedom and Slavery ... 128
Happy Married Life ... 131
The Individual in Relation to Society ... 135
Man and Society ... 136
An Ideal Citizen ... 138
Chastity ... 140
Spiritual Life ... 140
Effective Living ... 141
Importance of Living ... 142
Art of Social Living ... 143

How to Begin and End a Day Calmly ... 143
From Here and There ... 151
Love Essential ... 154

SECTION IV

Happiness 156—172

Happiness in the Light of Vedic Scriptures ... 156
Einstein on Happiness. ... 161
Happy and Fruitful Old Age ... 162
Question ... 164
Answer ... 164
The Ideal Character ... 165
Happiness in Married Life ... 165
Way to Happiness ... 167
Hints on Social Success ... 170
The Fine Art of Making Presents ... 171
Wealth and the Individual in Relation to Society ... 171

SECTION V

Education 173—188

Family Influences ... 173
School Influences ... 174
Position of Teachers in Education ... 176
Education in a Progressive Society ... 178
The Objectives of Education ... 179
Education for Leadership ... 181
John Ruskin on Moral Education ... 182
Code of Behaviour worthy of a Well Brought-up Man ... 183
Education to Raise Socially the Lower Classes ... 184

Co-education ... 187
Function of a University ... 187

SECTION VI

Social and National Well-being 189—208

Nation-Building ... 197
Journalism ... 203
The Individual in Relation to the State ... 203
Social and National Progress. ... 204
Social and National Well-being. Social Reform ... 206
Forms of Government ... 207

GREAT THOUGHTS
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OR
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SPIRITUAL REALIZATION

Self-realization is man's chief achievement. We should realize ourselves, as a seed realizes itself as a tree. For this realization, man's first concern is to free himself from all bondages, both external and internal—bondages which fetter him to external agencies as well as to inner sensuous hankerings. Secondly we must practise sincerity and simplicity in life. Sincerity means truth in thought, word and deed; and simplicity is the rejection of all that is irrelevant to the real self and its growth.

Be always in touch with the infinite. Have a house to live in by all means, but do not let the walls be too high to prevent the light of the infinite from reaching you. A house should be a shelter for rest. The waking period should be lived in the open like a bird.

Find your centre of balance in some principle, such as Truth, and succeed in standing on it without any external support.

"Ask and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you," is a truth of great value for the aspirant of spiritual realization

As on a heap of rubbish the lily will grow full of sweet perfume, so let a sage live in this sinful world.

It is the right understanding of the values of life that is at the bottom of making a man out of a brute.

Man cannot know the Real if he clings to the unreal. You cannot worship the thunder-storm and fear the destruction of your crop of grain at the same time.

The value of the freedom of the human mind is the greatest value under the sun for spiritual growth.

The very search for Truth, if conducted in an uncompromising spirit and in humility, constitutes the most intimate contact with the Eternal Verity.

Dawn, at her rising, urges forth the living. Him, that is dead, she wakes not from his slumber.

Be pure and simple and confine yourself to essentials. By purity is meant purity of mind as well as of body. Purity of mind means to be free from being cunning and crooked. Those who are cunning in their dealings are cunning in their hearts. Those who are cunning in their hearts are impure and corrupt, and those who are impure and corrupt are restless. They are not fit vehicles of the Infinite.

For self-realization shake off the trammels of the flesh. These trammels are manifested in separations and possessiveness through competition, by trying to be ahead of others by acquisition mental as well as physical. Purge yourself by fasting and discipline.

Metaphysics cannot take the place of spiritual experience which should precede and not follow metaphysics.

World is not a rigid exercise in logic. It is a strain of music, an infinite harmony of many diversities.

The world is real in the sense in which a play is real, but it is Māyā in the sense in which parts played by actors are unreal.

The goal is not to speculate, but to play the part assigned to each individual efficiently, and thus to be a channel and instrument for the expression of ultimate Reality.

Light is everywhere ; we create darkness by casting our own shadows on the path.

We are either groping about in the burial grounds of the life's dead moments or we are continuously roaming in the womb of Time, among the unborn hours, hunting after our hopes, plans and expectations.

Each moment given to us in life is an occasion sacred and divine for us to live in the Infinite.

Having reached the inner state of silence one must not of his own accord initiate new thought-waves. His aim must be to delve into that silence and remain there as long as he can.

If you happen to be groping in the gloom of spiritual uncertainty, (a) be patient, (b) keep your mind open to whatever life or your higher self may be trying to teach you, (c) be willing to discard all preconceived ideas or beliefs with which you may have grown up (d) cultivate the technique of regular relaxation and meditation, (e) practise emptying your mind of all worry, over-ambition and negative emotions, (f) breathe gently, rhythmically, (g) wait expectantly and reve rently, (h) if your nerves are frayed, you will be opposed by the powers of unrest and despondency at first, but stick to this practice.

Spiritual life is profound devoutness, silent meditation, the opening of the consciousness to the innermost depths of the soul, which connect the individual self directly with the Divine Principle. When the ego is established in the Self, it lives in a transcendent and universal consciousness and acts from that centre.

For the transcendental spirit, there is no ethical bargaining but it is rather an ethical condition. The pure unselfish mood, inspired by contemplation and faith cannot err. There is no compromise in this case between aspiration and self-indulgence. He gains power not to dominate other people, but to gain freedom from the tyranny of things and the ego.

The true measures of spiritual growth are creative passion to be true to the Reality, freedom from things, men and the ego, to love for love's sake, unselfish purity and self-sacrifice.

Renunciation is the governing star of morality. And for spiritual growth the meaning of existence lies outside and above the phenomenal.

For spiritual growth, high character is an essential condition. It lies in finding the will's centre of gravity in the soul's sphere, in finding rest for the spirit in the transcendental, in having an urge for the Divine.

A man of spiritual realization is characterised by his majestic poise and his unbroken calm, both when he is molested and also when he is honoured. He is like a rock that lifts its head out of the seething flood and is not at all affected by its angry waves. The waters rush against it with vehemence; they boil fiercely around it. The foam sweeps over it, but it moves not. It remains unperturbed even in the most fiercely raging torrents. Even so a man who is born spiritually and is growing spiritually remains calm in the fiercest storms of life.

"Human nature, like the earth, is not a matter of surfaces but of strata—the strata of external experience, of moral and aesthetic apprehension, of reflective consciousness, and finally of spiritual experience...Life is potentially a fusion of these strata —life rich, harmonious, full."

"The path to be trodden is the path of sincerity, of loneliness and of suffering."

"There are no discernable limits to the higher development of spirit and of soul, nor are there any bounds to the deepening of personality."

Only that man is truthful whose consciousness is the reflexion of integral being and whose expression or manifestation corresponds at any given moment to this integral being.

Happiness and more generally all equilibrium depends in Man on the timely intervention of the spiritual principle. It is only on the plane of art of life and never on that of natural life that the equation of human life can be resolved in a positive direction.

We must reach a higher level of comprehension of significance. To speak metaphorically, we must pass through the level on which there are only letters of the alphabet and to penetrate deeper to the level of meaning which they express. There is no essential progress except in an inward direction, in the direction of significance.

The future belongs to him who (*a*) thinks for himself, (*b*) takes his responsibilities upon himself of his own accord, (*c*) who integrates into his own personality all that is external, and (*d*) imparts life to it from his intrinsic personality.

The path of a great religious spirit and of a saint does not lead from work to work ; it leads direct to the deepest realization of the self. Such a man struggles not against the world nor even within the world, for its conflicts do not affect him. He wrestles only against the dark alien forces which dwell within him till he becomes transparent to the radiance of pure spirit.

The more spirit becomes determinant in man, the more does fear give way to courage, earthly heaviness to a playful lightness and sadness to joy. So one can measure, with mathematical exactness, the degree to which a man is spirit, by the standard furnished by the quality of his inward joy. It is inward decision alone which counts.

Man, even the deepest, is not ripe to achieve his inward order to begin with. Only a metamorphosis creates in him the new state. But this process is painful. In this lies the profound significance of suffering.

Inevitably the spirit grows from one personal decision to another, from one responsibility shouldered to another, from one sacrifice to another, provided he struggles against himself.

To rise to the highest life one must possess truthfulness which is proof against everything, a courage which knows no bounds and an absolute loyalty to ones' deepest self.

It is at bottom unimportant what dispositions a man brings with him into the world ; the one and only thing that matters is what he makes of them.

Be your own authority by having full, deep and unshakable faith in your inner self which is divinity.

What stands between man's divine nature and his lower self is his ignorance and ego-sense.

Therefore, analyse the contents of your own mind, search your own heart and thus dive deep into your ownself. You will find the Bliss of the Self if you would seek it earnestly.

On account of ego-sense we impose limitations on self and then make a vain struggle to transcend them. Therefore, scorch the ego by ignoring it.

Glimpses of Reality underlying the phenomenal existence through Science.

I

Science tells us that life first came into being on our planet five hundred or a thousand million years ago.

Biologists are unanimous that our progenitors became men at least a hundred thousand years ago.

On the river of time, life appears as an eddy, a movement running counter to the main current. The prospects of life to develop in the beginning were anything but bright, but it did manage to get on by employing devices of a surprising kind, and has ultimately taken possession of the realm of matter of which it was to begin with an uninvited guest. There was to begin with struggle against matter and material forces; then struggle for existence among the various forms of life itself. The rule was

"Anything to keep alive." Life scatters its seed like dust. Its fecundity is its main-stay.

The energy which operates through-out nature, both animate and inanimate, manifests itself not in a continuous current but is discontinuous, i.e. periodic, rhythmical. The flow exhibits phases of activity followed by phases of repose and the phases of repose by phases of activity (like autumn and spring). It is by a staircase and not a slope that man has mounted the eminence on which he now stands.

According to science man no longer sees nature as something distinct from himself. Wherever there is life, there are two factors: namely organism and environment. Both act and react on each other.

Life arises only from previous life. The present life inherits everything from previous life. Even the sense of duty is in the nature of man. This sense is handed over from life to life. It is instinctive and needs no proof. In fact, no argument would have convinced me of it if it had not been there already. This sense of duty or responsibility is the pivot of society.

Living matter consists of protoplasm, a mere word employed to hide our ignorance. Protoplasm is a singular living substance of different composition in different species of creatures but ultimately analysable into chemical constituents.

The human body is composed of germ cells. Within the cell is a nucleus, within the nucleus are the chromosomes (so-called, because they can be stained with colour). These chromosomes are of a definite and constant number for each species—24 in a mouse, 48 in the human being. Within the chromosomes are the genes. Our bodies develop from the union of the cells, the sperm and the ovum are contributed respectively by the father and mother so that out of 48 each parent contributes 24. No two germ cells are alike and the conjunction of a single sperm and ovum may give rise to an immense variety of patterns. The chromosomes and genes provide the tendencies, the capacities, the idiosyncracies, the raw material out of which the character as a whole under the stimulus of its surroundings, its up-bringing and education is built.

The germ cell is a unity and does not become specialised for the heart or lungs, etc. till it has attained a certain maturity. If at an early stage it be divided or subjected to pressure or even if a portion of it be removed, the germ retains all its powers. It possesses the astonishing faculty of providing any necessary organ out of any part of itself. Unlike any machine the cells in living things can act for each other and work together for a common purpose. Now the question is where dwells the wisdom in the germ capable of detecting deficiencies in itself when they arise? Where dwells the intelligence which can transfer to the remaining parts, duties previously performed by others. Because the germ cell on being analysed is found to be nothing but made up of spinning charges of electric energy, a whirlwind of billions of electrons revolving in their orbits about 7,000 million times in the millionth of a second and yet this germ cell has the power of being a human being.

A hundred thousand million stars make a galaxy and a hundred thousand million galaxies make a universe. There are ten thousand stars for every human being in the world. There are millions of stars so immense that room could be found for millions of our suns in one of them. Again, notice the coming and going of huge armies of these large bodies—stars, planets, etc. etc. Then again there is an inner deep to match the outer. Each liver cell in my body contains three hundred billion atoms. Light can travel seven times round the earth in a single second and yet a great flare in the heavens observed in 1901 took place in 1551, when Edward the 6th was King of England. How humble man looks in the light of these facts !

Other side of the picture

But size is no measure of the importance and value of things. Quantity is not the only attribute of a thing. There is such a thing as quality also. In fact, there is no calculable relation between size and quality. No one can measure the length and breadth of beauty or can judge a painting by its extent or the dialogues of Plato by a foot-rule. One can measure and weigh the dowry but not the love of the bride for her groom.

Then again how insignificant is the eye compared with big things, yet the eye controls them, examines them and has them in its grip. To give prominence to magnitude over quality is to subordinate a play to the scenery of the stage. Besides, the mind of man has the whole universe in its grip and so is bigger than it. It uses oceans, highest mountains, electric and other forces to its ends and thus is their Lord and master.

Man possesses consciousness and thus, though included in the world, yet he includes the world in his thoughts. The stars have nothing but their bulk—no science, no theology, no philosophy, no poetry. This consciousness is not a thing like other things such as rivers, trees etc. On the other hand, it gives life to the Universe—without it the universe would have been a stage without spectators. It reveals life not as an accident in nature but as an audience for whom the drama of nature has been staged.

II

In the evolution-process there must have come a time when the ape-like creature began walking in an upright manner upon two legs instead of four and deserted some other habits also of his forest life. The change was obviously fraught with danger and had in any case no obvious advantages. There was safety in the trees where his ancestors had lived for centuries but there were tremendous perils in the new mode of life. Of course, the adoption of new habits heralded a new species—Man. But the creature did not consciously decide to adopt the upright position with the view that his descendants might become human. Why then did he take the difficult and dangerous step? There is only one answer, namely that the ape-like creature acted under the compulsion of a directing intelligence, call it life-force, God, soul, or by whatever name you like.

From the stage of evolution when the four-legged ape-like creature adopted upright position, the impelling force for further change is necessarily the driving force. The struggle for survival in the new form having become more bitter, cruel and relentless on account of competition with other beings who were more swift and strong and also on account of his exposure to the forces of nature, such as heat, cold, pestilence, etc. the creature was driven by necessity to seek co-operation of other creatures of this new type to form a community which had to devise means for adequate shelter and clothes and had to evolve new instruments to fight with wild animals. All this sharpened his wits which ultimately led to civilization.

But the inner urge did not stop there. It is urging him now to fight against the inner animal instincts.

The fact that not every one sees the same sunset or the same starry firmament shows that it is not the sensations produced by the optic nerve which give us the knowledge of objects and knowledge of their differences and inter-relations but a different faculty called mind. A Newton and A Copernicus and I see the same starry heaven, but we see different things. Similarly, an artist sees in a sunset not the same thing as I do. All this leads to the conclusion that there is in us a spiritual personality which differs from physical mechanism.

"......I am still asked where God comes into my religion. When I parry such questions by "Where does He come into yours," the two replies come to the same. Both have had recourse to the operation of a natural agency which the churches call Providence and the scientists Phlogiston, functional adaptation, Natural selection......I have called it the life force and the Evolutionary Appetite......a mysterious drive towards greater power over our circumstances and deeper understanding of nature in pursuit of which men and women will risk death as explorers or martyrs, and sacrifice their personal comfort and safety against all prudence, all probability, all common sense."

G. B. Shaw.

Spiritual Outlook Essential for Spiritual Realization

The faith in God, the faith in the reality of the ideals of perfection, has built up all that is great in a spiritually progressive aspirant. Just as a mere procession of notes does not make music unless there is some musical idea, similarly, there can be no spiritual growth worth its name without some spiritual ideal, such as realization of the infinite perfection. Follow the call of the Infinite which leads to all that is great and noble.

"Come out of your present limitations. You are to attain the impossible ; you are immortal."

This call is being sung by the spring breeze and the evening stars. The ultimate truth according to this call is not in man's intellect nor in his possessions but in his illumination of mind, in his extension of sympathy across all barriers of caste and colour; in his recognition of the world not merely as a store-house of power but as an habitation of man's spirit with its eternal music of beauty.

Faith in God

Nay, deem not thus, no earth-born will
Could ever trace a faultless line ;
Our truest steps are human still,—
To walk unswerving were divine !

Truants from love, we dream of wrath ;—
Oh, rather let us trust Thee more !
Through all the wanderings of the path,
We still can see our father's door !

(*Oliver Wendell Holmes*)

The history of the development of the theory of evolution supplies an illustration of how faith precedes actual evidence in favour of a proposition or actual realization of the Truth. Never has there been greater zeal and industry displayed in search of corroborative evidence. This enthusiasm shows how firmly the idea had taken possession of the scientific mind.

Almost always there is a preparation made by Nature for unearthening a soul. The roots which hold human life to earth are absorbed before it is lifted from its place, just as on a smaller scale there is the removal of a milk-tooth......The change from the clinging to the present to the welcoming of the future comes very soon, provided this is left in a good degree to Nature. (*Oliver Wendell Holmes.*)

Faith and Reason.

In this age of reason, faith yet remains supreme. Consider, for instance, the knowledge that the distance of the moon is about 240,000 miles. This means that 240,000 X* 1760 yard-sticks placed end to end would reach from here to the moon. This is called hypothetical observational knowledge, which means that the statement would be true if the actual experiment with the sticks were carried out, though for certainty no one has carried out the experiment and the knowledge is only a result of faith in the theory. Logically and therefore rationally it is not right to say that if something had happened, which we know did not happen, then certain other things would have happened.

In fact theory or law in science is nothing but generalization of facts known from observation.

God and Nature

While the spiritual experiences of mystics (seekers after the inner illumination) all the world over confirm the theistic conception of life, the judgement of logical reason has not always been uniformly in its favour.

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*Mean "multiplied by."

The trend of scientific thought till very recently has been on the whole materialistic, rather than theistic.

Although science has now considerably revised its conclusions regarding the existence of God, the average educated man, who is not in close touch with the most recent scientific thought, is still sceptical about the existence of a spiritual reality.

Very few of the leading men of science of the present day would, however, care to maintain this position.

"When", says Eddington, the great astronomer, "from the human heart the cry goes up, 'what is it all about' it is no answer to look only at that part of experience which comes to us through certain sensory organs and say it is about atoms and chaos.....a universe of fiery globes moving to impending doom......Rather it is about a spirit in which truth has its shrine with potentialities of self-fulfilment in its responses to beauty and right." Similarly the late Sir James Jeans, who was one of the leading physicists of his time, expresses himself in the following words on this most important subject: "The universe," says this renowned scientist, "begins to look more like a great thought than a great machine. Mind no longer appears as an accidental intruder into the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course one individual mind but the mind in which the atoms, out of which our individual minds have grown, exist as thoughts."

In a letter to the London "Times," Sir James Jeans states that the mathematical formulæ which interest him as a physicist appear suddenly before his eye as a musical score. He sees in these letters and numerals not merely algebraic equations, but the score of a great symphony, the work of a musician. And when he sees this score, he sees not merely the "framework of scales and key and tune," but also, behind and beyond and above, the surging orchestra with its instruments and music. The workings of the universe, in other words, bring to his ears "the music of the spheres." According to the modern theory just as in the ancient, God is not only a thinker but also a poet, a musician, and a spirit that conceives in beauty and attains in song.

These conclusions are arrived at by two of the great scientists of our day in their search for the ultimate expression of the life of the Universe. This, however, does not mean that these theistic conceptions about the nature of the universe are confined only to these two famous men of science. On the other hand, enquiries made in this connection show definitely that by far the greatest majority of the living scientists of the world, who have cared to give expression to their views on this subject, hold the same opinion. The following may be quoted in support of the above assertion* :—

"With a view to find out what proportion of leading scientists of to-day was friendly to religion and what proportion was unfriendly, the Christian Evidence Society of England wrote to all the Fellows of the Royal Society, numbering about 500, unanimously recognised as including the greatest scientists in the British Empire, asking them the following six questions...............

1. Do you credit the existence of a spiritual domain ?
2. Do you consider that man is in some measure responsible for his acts of choice ?
3. Is it your opinion that the belief in evolution is compatible with the belief in a Creator ?
4. Do you think that Science negatives the idea of a personal God as taught by Jesus Christ ?
5. Do you believe that the personalities of men and women exist after the death of their bodies ?
6. Do you think that the recent remarkable developments in scientific thought are favourable to religious belief ?

"The majority sent back the questionnaire but not all of them filled in all the answers. To the first question, which was really the most important question from our point of view, 60 per cent replied in the affirmative, only 5 per cent in the negative, while 35 per cent gave answers which were neither positive nor negative.

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*Great Thoughts, November 1931.

Spiritual Realization through Abiding Aspiration

No idea or incident should be allowed to intervene in the way of the aspiration for the Divine. When he or she is in full aspiration and joy, let nothing count, nothing be of any importance except the Divine and his or her aspiration. If one wants the Divine quickly, absolutely, entirely, that must be the spirit of approach, absolute, all-engrossing, making that the one point with which nothing else must interfere.

Mental ideas about the Divine—ideas about what He is, how He acts, or how He does not act—they only come in the way. Only the Divine Himself matters. When our consciousness embraces the Divine, then we can know what the Divine is, not before. For 'Gopis', Kṛṣṇa is Kṛṣṇa, one does not care what He did or did not do ; only to see Him, meet Him, feel the Light, the Presence, the Love and ĀNANDA is what matters. So it is always for the spiritual aspirant—it is the Law of spiritual life.

Allow the idea of spiritual realization and spiritual existence to enter your mind; welcome it, allow it to nestle in your heart, get accustomed to it, cherish it, fondle it, tend it, until it grows strong enough to take possession of your heart and to dominate your self.

Ceaselessly think upon what is pure and you will become pure.

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Pathways to Spiritual Realisation in the light of the Upaniṣads.

No knowledge can lead to spiritual realization him, who has not turned away from evil ways, who is not tranquil, who is mentally unsteady and who is of a restless temperament.

श्री धर्मदत्त वैद्य संग्रह

The presence of pure and luminous spirit within one's heart can be felt only by the austere and the sinless through sound spiritual knowledge, constant self-restraint and truth.

(*Muṇḍakopaniṣad.*)

The truth verily conquers—not the false. By truth is opened out the divine path, whereby the wise go to the highest abode of the Truth.

Know the Ātman as the Lord of the chariot and the body verily as the chariot. The Buddhi, then, know as the charioteer and the mind as the reins. The senses are the horses and the objects of the senses their paths.

The senses are uncontrollable, like the bad horses of a charioteer—of him who is without understanding and unrestrained. But he who has understanding, with mind ever restrained, has his senses under control like the good horses of a charioteer.

One thing is the good and quite another is the pleasant. These two attract a man to different ends. Of the two, he who takes hold of the good fares well. But he who chooses the pleasant fails to achieve the aim of life.

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The good and the pleasant approach a man. Studying them from all view-points, the wise man perceives the difference between the two, and thus chooses the good in preference to the pleasant. The fool out of love for acquisition and hoarding chooses the pleasant.

(*Kaṭhopaniṣad*)

Two paths of salvation are preached by the Upaniṣads and Buddhism: (a) Impersonal, by the abnegation of self through discipline, and (b) Path of Love, through the cultivation of sympathy for all creatures and devotion to the infinite truth of love. The latter method is called *Mahāyāna* in Buddhism:

"If an ancient Indian of the time of the Upaniṣads," writes Aurobindo Ghosh, "were to be set down in modern India ... ... he would see his race clinging to forms and spells and rags of the past and missing nine-tenths of its nobler meaning ... ... He would be amazed by the extent of mental poverty, the immobility, the static repetition, the cessation of science, the long sterility of art, the comparative feebleness of the creative intuition."

It is said that the English author, Carlyle, lent the manuscript of his book, 'The French Revolution,' to a friend whose servant, not knowing its value, used the manuscript to light a fire. We too, most of us, are burning unconsciously the manuscript of our life to light a fire—a fire which unfortunately is consuming not only material substance, but our very self also. Is it not time that we learnt the great lesson of the value and potencies of this life before it is too late ?

We have slept long and long have we suffered from this deadly sleep. It is time now to stir and follow the lead given by our divine sages who may have had less of learning than modern scholars and scientists, but who certainly possessed more of that true light which alone can guide us to the path of emancipation from the present state of degradation and despair. Will the present generation hear the trumpet call of the great sage of the Kaṭhopaniṣad and respond to it ?

"Arise, awake !

Obtain your boons and understand !

Sharp as a razor's edge and hard to cross.

So difficult that path,—sages declare."

Any sense of satisfaction and security derived by submission to external authority is bought at the price of the integrity of the self. Modern totalitarian views declare that the individual can be saved by absorption into society. It is forgotten that the group exists only to secure the complete unfolding of human personality.

By developing our inner spiritual nature, we gain a new kind of relatedness to the world and grow into the freedom, where the integrity of the self is not compromised. We then become aware of ourselves as active creative individuals, living not by the discipline of external authority but by the inward rule of free devotion to truth.

Every system of Indian philosophic thought gives us a practical way of reaching the supreme ideal. Though we begin with thought, our aim is to go beyond thought to experience which is decisive. These systems of philosophy give not only metaphysical theories but also spiritual dynamics. It may be argued that, if man is a part of the Divine, what he needs is not redemption but an awareness of his true nature. If he feels himself a sinner estranged from God, he requires a technique by which he reminds himself that he is essentially a part of God and any feeling to the contrary is illusory. This awareness is not intellectual but integral ;—so man's whole nature requires overhauling.

Derived from the root *yuj*—to bind together—yoga means binding one's psychic powers, balancing and enhancing them. By yoking together and harnessing our energies by intense concentration of personality, we force the passage from the narrow ego to the transcendent personality. The spirit tears itself away from its prison-house, stands out of it and reaches its own innermost being.

The different yogas are special applications of the inner discipline which leads to the liberation of the soul and a new understanding of the unity and meaning of mankind. Everything that is related to this discipline is called a yoga, such as jnāna-yoga or the way of knowledge, bhakti-yoga or the way of devotion, karma-yoga or the way of action.

"There is a principle which is pure, placed in the human mind, which in different places and ages hath had different names; it is pure and proceeds from God. It is deep and inward, confined to no form of religion, nor excluded from any, where the heart stands in perfect sincerity. In whomsoever this takes root and grows, of what nation soever, they become brethren in the best sense of the expression."*

Wisdom is not to be confused with theoretical learning or correct beliefs; for ignorance is not intellectual error. It is spiritual blindness. To remove it, we must cleanse the soul of its defilement and kindle the spiritual vision.

Wisdom is direct experience which occurs as soon as obstacles to its realisation are removed. The effort of the seeker is directed to the elimination of the hindrances, to the removal of the obscuring tendencies of avidyā. According to Advaita Vedanta, this wisdom is always present. It is not a thing to be acquired; it has only to be revealed.

Utter silence of the mind and the will, an emptying of the ego produces illumination, wisdom, the light by which we grow into our true being.

We can reach the goal of perfection, can attain the saving truth in three different ways: by a knowledge of Reality (jnāna), adoration and love (bhakti) of the Supreme Person, or by the subjection of the will to Divine purpose (karman). These are distinguished on account of the distribution of emphasis among the theoretical, emotional and practical aspects. Men are of different types, reflective, emotional or active, but they are not exclusively so. At the end, knowledge, love and action mingle together. God Himself is *sat*, *çit* and *ānanda*, reality, truth and bliss. To those seeking knowledge, to those struggling for virtue, He is Eternal Light, clear and radiant as the sun at noon-day, in which is no darkness. He is Eternal Righteousness, steadfast and impartial ; and to those emotionally inclined, He is Eternal Love and Beauty of Holiness. Even as God combines in Himself these features, man aims at the integral life of the spirit. Cognition, will and feeling, though logically distinguishable, are not really separable in the concrete life and unity of mind. They are different aspects of the one movement of the soul.

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*John Woolman, the American Quaker saint.

From the earliest times, yoga has been employed to describe practices and experiences of a special kind which were later adapted to the teachings of different methods as those of jnāna, bhakti and karman. Each of them uses the practices of dhyāna-yoga or the way of meditation according to Patañjali. Yoga is the suppression of the activities of the mind, Mundakopaniṣad says, "As fire deprived of fuel is extinguished in its own hearth, so when mental activities are suppressed *çitta* is extinguished in its own seat." It is only by a mighty exercise of the will that we can achieve this suppression of the clamour of ideas and of the rabble of desires. By ceaseless action the yogi is called upon to achieve control.

Spiritual realization is attained by living the high life of love and not by fleeing from life. The oil of the life of the self, which is limited in its scope, has to be burnt not to diminish or destroy this oil but for the purpose of giving light to the lamp of human life.

The idea behind the salvation of man is to feel the infinite made concrete in the aspirant; for this one has simply to be conscious of his own worth and to feel and learn that the light of perfection is lying confined within oneself behind the clouds of selfish desire.

Love leads to fulfilment through emancipation from the dominance of the self. Every one who aspires to be free must behave as a bud whose fulfilment lies in blossoming out of the shell in which it is confined; let him sing with the mystic poet :—

Make way, O bud make way,
Burst open thy heart and make way.
The opening spirit has overtaken thee;
Canst thou remain a bud any longer !

The truth of human life is determined by the attitude of man towards the world. This attitude is formed by an individual's habit of dealing with the world according to the special circumstances of his surroundings and temperament. This attitude may be of conquest through the cultivation of power or of union through the cultivation of sympathy and love.

The Indian sages have held in the Upaniṣads that the emancipation of our soul lies in the realization of unity in diversity through love.

We must not live for outward results alone ; far more the object of life is the growth of the soul, not outward success of the hour or even of the near future. The soul can grow against even a material destiny that is adverse.

Finally let us remember that nothing is determined for us before-hand. Even if all is determined, why say in Shakespeare's phrase that life is, "a tale told by an idiot full of sound and fury, signifying nothing." Life would be an idiot's tale only if it were all chance and random incertitude. But if it is something foreseen, planned in every detail, does it not rather mean that life does signify something ? There must be a secret purpose that is being worked upto, powerfully, persistently through the ages and we ourselves are a part of and fellow-workers in the fulfilment of that invincible purpose ! One of the greatest ecstasies possible is to feel oneself as a spiritual entity guided by the Divine and not "as a poor player that struts and frets upon the stage and then is heard no more."

Yoga in the light of the Gita

What is Yoga?

"The Yogi," says Kṛṣṇa to Arjuna, "is greater than the ascetic; he is thought to be greater than even the wise; the Yogi is greater than the man of action; therefore become thou a Yogi, O Arjuna!"*

Now what is this Yoga which is declared to be superior to all other means of spiritual fulfilment by the divine teacher?

The word Yoga is derived from the verb *Yuj* which means to join, to unite. It signifies the act of union, the state of union and the means to attain union. A yogi according to the Gita is one who synthesises in one complete organic whole all the elements of his personality and directs this fused personality Godward, through proper discipline of the self and who is thus able to look at life evenly in all its aspects.

The first important step in the practice of Yoga is the synthesis of personal will with correct knowledge and the learning to do all acts under the influence of an illumined intelligence. This union leads the lower turbulent nature to quietitude, and this quietitude then ultimately enables the aspirant to effect the union of the emotional element of his personality also with the illumined consciousness—controlled will and subdued emotions are thus fused into one organic whole. It is this synthesis of the different elements of human personality which ultimately leads through meditation and concentration to Union or Communion with God.

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*Annie Besant: Bhagvad Gita, VI, 46.

The entire process of Yoga can be summarised thus :—

Illumine your consciousness through discipline, purification and cultivation of reason ; harmonise your will with the illumined consciousness by translating it into right activities under the guidance of illumined intelligence ; sublimate your emotions into dispassionate love ; harmonise this love with the will which has already been fused with illumined intelligence ; and finally direct the entire personality, thus synthesised, to its innermost recesses to the ultimate and sole aim of realising Communion with the Absolute. It is this concentration of the entire being on the Absolute which is technically called Samādhi in the practice of Yoga.

Yoga is thus spiritual discipline which enables the aspirant to realise what he intellectually perceives as the basis of all existence. And the discipline in essence has for its immediate main objective, the attainment of harmony—harmony within one's own self and harmony in his relations with the non-self.

The Gītā contemplates that the discipline of Yoga should be undergone in two stages, namely physical and spiritual. The latter again divides itself into two parts which are technically called Yogārūḍha and Yogayukta.

The physical discipline in the practice of Yoga includes regulation of diet, sleep, amusements and other physical processes of the human machine. It is described by the Gītā in the following verse* :—

"Verily Yoga is not for him who eateth too much, or who abstaineth to excess, or who is too much addicted to sleep or even to wakefulness, O Arjuna."

Yogārūḍha.

As has already been said, "human personality is not a single entity. It is a composite existence like the solar spectrum. It is composed of at least three elements, namely, reason, emotions and will. The development of personality, therefore, means the harmonious growth of all these three elements. Reason must culminate in truth, emotions in love and beauty, and will in virtue. Each of these three developments needs a social life. Reason finds scope for its exercise and growth in facing social problems, love finds expression in service to one's fellow-beings, and virtue develops in climbing up the path pointed out by reason and love. The first business of the aspirant of Yoga is, therefore, to be an efficient social unit with the sole aim of developing his personality to the highest possible pitch. For this he must, obviously, play his part in the social organism, whole-heartedly, intelligently and selflessly, keeping of course, always in view the ultimate aim to which his entire social life must always be subservient. At the same time he is not to get attached to his works, however noble, because the works are not ends in themselves but merely exercises for the growth of his personality.

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*VI, 16.

In reply to the enquiry of Arjuna, Kṛṣṇa the Teacher said "There is a two-fold path, as I said before, O sinless one : that of yoga by knowledge of the Sānkhyas and that of yoga by action of the yogins."*

In the verse quoted above, the paths given are independent, though both lead to the same goal of the highest bliss. Of these the path of Sānkhya is followed generally by the introvert type of seekers after truth whose natural tendency is to explore the inner life, and the path of the yoga of action is followed by the extrovert aspirants who are naturally inclined towards active life. The introverts are temperamentally capable of practising deep and calm concentration and contemplation while the extroverts are for the same reason of temperament, fit for an energetic and strenuous life of varied activities.

The aspirant who follows the path of Sānkhya makes concentration and contemplation his life-work. He is strongly inclined to live as a recluse and give up all secular undertakings, while the aspirant who follows the yogic path participates in the divine Lila of creation. In the words of Mrs. Annie Besant, "moderation and harmonising of all the constituents of man till they vibrate in perfect attunement with the One, the Supreme Self which is the key-note of the Gītā—this is the aim which the disciple is to set before himself. He must learn not to be attracted by the attractive and repelled by the repellent .... so that these may be lessons for his guidance and not fetters for his bondage. In the midst of turmoil he must rest in the Lord of peace, discharging every duty to the fullest, not because he seeks the results of his actions but because it is to his duty to perform them. His heart is an altar ; love to his Lord the flame burning upon it ; all his acts, physical and mental, are sacrifices offered on the altar and when offered, he has with them no further concern."

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*Bhagvad Gita : 3, iii.

The Gita accepts the view that both Sankhya and Yogic paths are equally efficient for liberation, but believes that the yogic path of action is preferable to the path of Sankhya, because the path by action of the yogies is more easy to follow than the Sankhya way and also because no one can remain even for a moment without work. He must work to sustain his life, if for nothing else.

While accepting the equality in efficiency of both the paths for liberation, the Gita does not favour the view that the paths are absolutely independent and mutually exclusive as held by some eminent Acharyas including Shankar. On the other hand, it strongly advocates that the paths are not inconsistent. As so well put by Dr. Radha Krishnan in his translation of the Gita "The Sankhya method involves the renunciation of works and the yogic insists on their performance in the right spirit. They are at bottom the same, but the yogic comes more naturally to us. In Sankhya, Gnana or insight is emphasised. In Yoga volitional effort is stressed. In one we know the self by thinking away the alien elements, in the other we will them away."

Thus the two paths are not only exclusive but are complementary to each other. One may start with the way of yoga by action but must complete for perfection by following the method of the Sankhya. If he chooses he may leave the domestic life to live in the latter part of his life as a wandering sanyasin with his home everywhere and nowhere.

Even as a sanyasin he need not give up participating in the quiet Divine Lila of creation by taking to the noble path of love and fellowship combined with efforts for disciplining all those who approach him for guidance. He may even continue leading domestic life, performing all the duties which this life involves and at the same time devote sometime every day to concentration and contemplation.

Yoga as a Sadhan for the attainment of Spiritual Realisation.

*(From Krishna Prem)**

To explain the pre-requisites for effective Dhyan Yoga, Dr. Radha Krishnan writes in his translation of the Bhagavad Gita :—

"We must develop the power to see things as a free undistorted intelligence would see them. For this we must get ourselves out of the way. When Pythagoras was questioned why he called himself a philosopher, he gave the following story :— He compared human life with a great festival. Some are there to do business at the fair and enjoy themselves. Others wish to win the wreath in the contest and some others are merely spectators and these last are the philosophers. They keep themselves free from the urgencies of immediate problems and practical necessities. The ideal philosopher is one whose goal, at the end of a life lived to the full, "is always a life of quiet, of indrawn stillness, of solitude and aloofness, in which the world forgetting, by the world forgot, he finds his heaven in lonely contemplation of the 'good.'

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*Krishna Prem's original name was Ronald Nixon. He is a distinguished graduate of Cambridge University where he took his Tripos in Mental and Moral science. He came to India first as a Professor of English at the Lucknow University but after sometime left this for a Professorship at the Hindu University of Benaras. Later he gave up that post too in favour of search after Truth and its realisation in the light of Vedanta, giving away all his savings and belongings as charity. He is now living in an Ashram at Almora as a poor Vaishnava Sanayasi. On taking Sanyas, Ronald Nixon changed his name to Krishna Prem.

Yoga is not the pursuit of knowledge for the sake of power, or even for its own sake, though the mystic may pursue knowledge. It is not the creation of beautiful forms, though the mystic may reveal beauty. It is not the thinking of sublime thoughts about cloudy abstractions, though the mystics' thoughts may well be sublime. It is not the service of suffering humanity, though the saint loves all beings with a love which, in the words of Buddha, is like the love of a mother for her only child...Still less is it the blowing of oneself up like a frog with yogic exercises till one bursts into the Void. It is the utter and entire giving of oneself to Shri Krishna (God), claiming nothing, asking nothing, desiring nothing but to be allowed to give oneself. All acts that help or symbolise this giving are Sadhana. All acts consequent on this giving are parts of His Divine Lila.

In the path of surrender what we have to do is to gather together all the divergent parts of our being, forge them into one undivided unity, and then make a complete and absolute surrender of this undivided whole to the Divine.

In surrender, passive surrender is not what is needed. In passive surrender the aspirant will become like a block and will do nothing but go to sleep. This will spell stagnation and not progress.

What is needed is to be an active participant in the drama of life. The aspirant must put his will at the disposal of the Divine. This surrender will come when he takes the attitude that says "I give my will to the Divine. I have not the knowledge, let the divine will guide me." He must continue to act steadily not in the way of choosing a particular action or demanding a particular object but as an ardent aspirant concentrated upon the end to be achieved, namely guidance. This is the first step. If he is vigilant, he will certainly receive something in the form of an inspiration of what is to be done.

The next step is to accept whatever is the result of one's action, even though the result may be quite different from what one expects.

An Echo of Yogic Samadhi in English Poetry

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,
Whose dweliing is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit, that impels
All thinking beings, all objects of all thought,
And rolls through all things.

That blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened : that serene and blessed mood,
In which the affections gently lead us on,
Until, the breath of this corporeal frame,
And even the motion of human blood
Almost suspended, we are laid asleep
In body, and become a living soul,
While with an eye made quiet by the power
Of harmony and the deep power of joy,
We see into the life of things.

(*Wordsworth, Tintern Abbey*)

Approach to ultimate Reality in the light of Sufi-ism

In Sufi-ism the Path consists of seven stages: Repentance, abstinence, renunciation, poverty, patience, trust in God and satisfaction.

To a Punjabi sufi, the world is a spinning wheel and the soul is the young girl who is supposed to spin to prepare her own dowry.

To purify the mind sufi-ism suggests the following means :—

(a) To meditate on the fleeting nature of this phenomenal life and the world of phenomena, (b) to repent, (c) to be charitably disposed and (d) to renounce personal volition. Repentance means resolution not to return to sin.

True lovers seek nearness of the beloved and not the knowledge of his nature.

Selected sayings of eminent sufis.

How long will you seek men? Go and seek yourself.

The right way to overcome passion is resignation.

Sufi-ism has two sides: Ecstasy and vision.

The expression of vision is delirium. Ecstasy belongs to adepts, and the expression of ecstasy is imperishable.

Trust in God is equanimity whether you find anything or not.

He who is desired does not desire anything except God.

"If thy self is safe from thee, thou hast done all that is to be done to it, and if mankind are safe from thee, thou hast paid all that is due to them."

"When a bride is unveiled to the people, the reason is that every one may see her and humour her, but it is not proper that she should see any one except the bridegroom."

If thou desirest grace, then pronounce funeral prayer over the next world.

Self-Realization according to the Great Sufi Saint Hujiwiri and other mystics.

Hujiwiri's* main teachings are :—

For at least three years the Sadhak should be under the care of a teacher. During the first year he should free himself from pride and should serve humanity, and in the second year the Sadhak should harmonise all his actions with divine idealism and serve God. In the third year he should realise his own true self, *i.e.* should see through his own heart.

Total annihilation of the ego and animal nature are essential for attainment of the all-embracing unity. As a means to the annihilation of the ego, vow of poverty is essential. By this vow the Sadhak's interest in things as his own comes to an end. This in other words is the ending of the desire for possessiveness and exploitation in the Sadhak. Other means which are prescribed for self-realization, besides vow of poverty, are : Introspection, Meditation, Control of breath and uttering of Mantras. But the final success depends on the divine grace which stands above all other means.

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*Popularly known as Data Ganj Bakhsh. He was an inhabitant of Jultali and Hujwiri near Ghazni. He migrated to Lahore. His great work is Kashf-al-Mahjub.

A man of faith never sees anything without seeing God therein. A man with devotion never sees anything except God.

Shibli cried in his prayers: "O God, hide paradise and hell in Thy unseen places that Thou mayest be worshipped disinterestedly."

Our wishing is the greatest of the veils that hinders us from seeing God. Because wish means self-will.

The most perfect bond that we can have with God is innocence, a blameless life, and being wholly without guile.

It is best to drop words altogether, for words are interlopers between ourselves and God.

The more imperturbable one is, the more he is established in eternity.

Better to be in hell with God than be in heaven without him.

The aspirant for *Brahama-Sthiti* must be soul-intoxicated, should be able to sing with the poet :—

Thou knowest that in all the world
I have none other ;
None to weep to ;
None to fly to ;
None to creep to ;
Only thee, only thee !
Our restless spirits yearn for Thee ;
Where'er our changeful lot is cast ;
Glad when Thy gracious smile we see ;
Blest when our faith can hold Thee fast !

"Who can know you, O invisible, unapproachable .... ?

I have no desire to know. I am satisfied to remain enraptured with all this beauty of yours and to rejoice in it with you." The baby does not want to know his mother, he wants to have her and to be with her.

"If God were revealed in hell to the people of hell,
Sinful believers would never think of paradise."
"And this I know : whether the one True Light,
Kindle to love, or wrath consume me quite,
One glimpse of it within the Tavern caught
Better than in the Temple lost outright."

We have nothing to recommend us to God except our desire for Him............He himself is full of all good qualities and powers. Will you try to dazzle a jeweller with a handful of imitation diamonds? All we can offer Him is our love and that He will never reject. Would to God we had more of it."

A devotee has been described as a bride. Everyone looks at the bride and honours her, but the eyes of the bride are always on the bridegroom and no one else. A God-intoxicated devotee is like a bride wedded to his God. People may honour him and may seek his 'darshna,' but his eyes are fixed always on his beloved the Universal Spirit.

It is only a true devotee who can say :—

"Better to be in hell with God than to be in heaven without him."

Devotion is not a mechanical recitation of scriptures, and texts, nor is it philosophising about the nature and attributes of God, nor again is it in the dancing and singing of devotional songs. These practices may be outer manifestation of the inner yearning of soul to meet her mate, but they are not necessarily so. In any case they do not in themselves constitute true devotion. Bhakti is an emotion which must occupy the entire field of consciousness of the devotee. It is the delight of the heart in the object of adoration.

To evaluate devotion in terms of religious outward practices or rituals is like assessing the value of love of a wife to her husband in terms of the dowry. We can measure and weigh the dowry, but no one can weigh with a balance, however delicate, the love of the wife for her husband. We can weigh an apple but not its beauty and fragrance. A Bengali ascetic was once asked, why his robe was not coloured with ascetic ochre ? The reply was:

"Can the fruit attain ripe sweetness by the painting of its skin ?"

A Vaishnava once asked a Baul (a class of Bengali Bhaktas) whether he was aware of the different kinds of Bhakti (Prem) as classified in the scriptures. The reply was in the negative. The Vaishnava then read to the Baul the text on the subject. At this the Baul sang :—

"A goldsmith, methinks, he came into the flower garden.

He would appraise the lotus, forsooth, by rubbing it on his touch-stone."

Devotion is love translated into practice in one form or the other. The aspirant must be loving by disposition before he can bestow love on any object or idea. A man who is not of a loving disposition and does not love his brother, with whom he is bound by blood relation, cannot be expected to love God whom he has not seen. God may be as absent from lives seemingly devoted to good works as from those which make no such claims. A love-less ascetic who is without grace and tenderness is thus as away from the Supreme Central Reality as the perversely sensual sinner.

"Every drop of water," said *Dadu*," "Has the call of the sea towards which it cannot start alone, for in that case it will dry up in the way. The holy stream which is formed from the drops overcomes all obstacles. *To* one who responds to the call of the sea is cast the duty of communicating it to others. Like the strings of the Vina each individual will send a different note, but they must all unite in the harmonious whole.

There is a shower of words when sprouts the fount of intellect. But when realization grows, there music has its seat.

That alone is perfect which does not seek for aught outside itself.

A good man is known by three things. One is singleness of will. The second is clear understanding. The third is peace of mind. Our whole happiness depends on our traversing and transcending creation, time and space.

An Act of True Princely Charity

Ashoka Edicts IX and XI

People perform various ceremonies on occasions of sickness, the weddings of sons, the weddings of daughters, the birth of children and departures on journeys. On these and other similar occasions people perform many ceremonies. Ceremonies certainly have to be performed, although *that sort* is fruitless. *This* sort, however, the ceremonial of piety bears great fruit ; it includes kind treatment of slaves and servants, honour to teachers, respect for life, liberality to ascetics and Brahmans. These things and others of the same kind are called the ceremonial of piety.

Therefore, ought a father, a son, a brother, a master, a friend or a comrade, nay even a neighbour say : "This is meritorious, this is the ceremonial to be performed until the attainment of the desired end" ... for the ceremonial of this world is of doubtful efficacy ; perchance it may accomplish the desired end, perchance its effort may merely be of this world. The ceremonial of piety, on the contrary, is not temporal. If it fails to attain the desired end in this world, it certainly begets endless merit in the other world.

The following gift of Emperor *Ashok* was recorded in an inscription on a stone pillar to the south of Pataliputra. The site of the pillar has not been identified with certainty :—

"This earth, encinctured by its sapphire zone,
This earth, bedecked with gleaming jewels rare,
This earth of hills, the everlasting throne,
This earth, of all creation mother fair,
I give to the Assembly.
The blessing, which attends such a gift be mine,
Not Indra's halls,nor Brahma's courts I crave,
Nor yet the splendours which round monarchs shine,
And pass away, like rushing Ganga's wave,
Abiding not a moment.
With faith unchangeable, which nought can shake,
This gift of Earth's immeasureable sphere,
I to the Saints' Assembly freely make ;
And self-control I crave, of boons most dear,
A good which changeth never"*

The question of questions asked since the dawn of creation remains: "What is the way to the Promised Land ?"

The answer of answers too has been given since the same dawn which is: "Covet not." But men will not listen to the inner voice of supreme wisdom. If you really want to be redeemed, no other voice can guide you."

Take the path that you feel to be the Truth individually. If others come and join hands, so much the better ; if not, go forward all alone on your pilgrimage. *(R. N. Tagore)*

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*Quoted from Ashoka—The Buddhist Emperor of India by Vincent A. Smith.

Prayer as a Means for Spiritual Realization.

Prayer is not a petition. It is a pledge *to* that awareness in the aspirant that reaches beyond flesh, time and space to the Universal. There can be no ethical bargain in a prayer. It is rather an ethical condition. Prayer as a means of self-realisation is not a repetition of set formulas nor is it an elaborate pleading for material gains specially prepared in a learned and eloquent language. Prayer to be true, must surge spiritually from the inner-most depths of the human heart for freedom from the shell of the finite self to enjoy the free light and air of the infinite.

Prayer is the effort of man to reach God. Through it we kindle a light in our consciousness which shows up our silly pride, our selfish greed, our fears and hopes. It is a means for building up our integral personality. We pray that we may know the Divine and be more and more like him. Prayer is a way of life. Slowly it becomes the practice of feeling the presence of God.

Prayers of Saints, Sages and other Eminent Men.

O, Lord ! Supreme Source of Light and Energy ! When I become Thee and Thee become me, it is only then that I shall have achieved my object of life. (*Rig-Veda*)

(Lord) Lead me from unreality to the reality ;
From darkness lead me to light ;
From death lead me to immortality.

(*Brihad Aranayak Upanishad*)

This is my prayer to Thee, my Lord,
Strike, strike at the root of penury in my heart.
Give me the strength lightly to bear my joys and sorrows.
Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees before insolent might.

Give me the strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to Thy will with love.

(*Rabindra Nath Tagore.*)

Beloved Pan, and all you other gods who haunt this place, give me beauty in the inward soul; and may the outward man and the inward man be at one. May I deem the wise to be wealthy, and may I have such wealth as a wise man, and only he, can bear and carry.

(*Socrates.*)

Lead, kindly light, amid the encircling gloom
Lead Thou me on.
The night is dark, and I am far from home
Lead Thou me on.
Bear Thou my feet, I do not ask to see the distant scene,
One step enough for me.

(*Cardinal Newman.*)

O Nature ! bare thy loving breast
And give thy child an hour of rest,—

One little hour to lie unseen
Beneath thy scarf of leafy green!
So curtained by a singing pine,
Its murmuring voice shall blend with mine.
Till, lost in dreams my faltering lay
In sweeter music dies away.
(*Oliver Wendell Holmes*)

O Lord of courage grave,
O master of this night of spring,
Make firm in me a heart too brave
To ask Thee anything!
(*John Galsworthy.*)

Lord!
My heart is a broken harp;
Its strings will not reverbrate to Thy melodies;
But I can hear Thy music
And I will follow it through the gloom.
I hear Thy song—
I will listen to it for ever.
O call me out into the gloaming;
Thou whose voice is voiceless;
Whose music is soundless peace.

Lord! Make me peaceful and an instrument of peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master! grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

(*St. Francis of Assisi.*)

Swift to its close ebbs out life's little day ;
Earth's joys grow dim, its glories pass away ;
Change and decay all around I see ;
O Thou who changeth not, abide with me.

Lord, we are rivers running to Thy sea,
Our waves and ripples all derived from Thee :
A nothing we should have, a nothing be,
Except for Thee.

(*Christina Rossetti.*)

I long for scenes where man has never trod ;
For scenes where woman never smiled or wept ;
There to abide with my Creator—God ;
And sleep as I in childhood sweetly slept ;
Full of high thoughts, unborn. So let me lie ;
The grass below, above the vaulted sky.

(*John Clare.*)

Lead me into Thy garden
Where my life shall renew itself
In a paean of gladness ;
And the immensity
The depth and the calming,
Shall come upon me as arms of a lover
And the comforting of his embrace.

(*Anon.*)

Build thee more stately mansions, O my soul,
As swift seasons roll.
Leave thy low-vaulted past.
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast
Till thou art free,
Leaving thy mortal shell by life's unrestful sea.

Poor soul, the centre of my sinful earth,
Fool'd by those rebel pow'rs that thee array,
Why dost thou pine within, and suffer dearth,
Painting thy outward walls so costly gay?
Why so large a cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall not worms, inheritors of this excess,
Eat up thy charge? is not this thy body's end?
Then soul, live then upon thy servant's loss,
And let that pine to aggravate thy store;
……………………………………………
Within be fed, without be rich no more:
So shalt thou feed on death, that feeds on men,
And death once dead, there is no more dying then.

Shakespeare.

"Thou shalt abstain, renounce, refrain,
Such is the everlasting song that in the ears of all men rings.
That, unrelieved, our whole life-long,
Each hour in passing hoarsely sings.

It is giving up, not of things, but the craving for them that constitutes true renunciation.

As the poet Iqbal puts it :—

"If you want to have a vision of God, then what is needed is to have an aspiring eye, for neither you are absent from the universe nor He."

The only hitch in the way to the vision of the sea is that the fish does not open its eyes to see it. As the Persian poet, Hafiz puts it :—

....

"O Hafiz, there is no dearth of treatment, but there is no pain."

The famous German mystic Eckhart makes the following suggestions for winning Divine Grace :—

"1. If any man does as he should, God will do what that man would.

2. The most perfect bond that we can have is innocence, a blameless life and being wholly without guilt. It is best to drop words altogether, for words are interlopers between ourselves and God.

3. We ought not to have to ask God for His grace. .... We ought to contrive to take it ourselves without asking.

4. I never asked God to give Himself to me. I beg of Him to purify me, to empty me."

"I feel in myself the future life," says Victor Hugo, the famous French writer, "I am like a forest once cut down ; the new shoots are stronger and livelier than ever. I am rising, I know, towards the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds."

"O, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt and taints of blood.
"That nothing walks with aimless feet ;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete ……
"I stretch lame hands of faith and grope
And gather dust and chaff and call
To what I feel is Lord of all,
And faintly trust the larger hope."

Tennyson.

The Great Reminder

"The body will be reduced to ashes and the breath will mingle with the deathless air. O man, be mindful of thy deeds and remember thy God."

I cannot do better than to end the message of the Upanisads with the above exhortation of the sage of the Isa Upanisad. The verse in effect means :—

"The human body as such is subject to decay and destruction. The only thing which survives decomposition is the spirit, both divine and individual, to realise which must be the sole aim of every human being."

Let us live each day as if it were the last day of our life on earth and let us ever sing with the poet :—

"The black bird sings to his brother, 'Brother,
If this be the last song you shall sing,
Sing well, for you may not sing another ;
Brother, sing."

Self-Realization through Self-effort.

Let him raise the self by the Self and let not the self become depressed, for verily is the Self the friend of the self and also is the Self the self's enemy."

Bhagavadagitā IV, 6

Self-effort is the basic rock on which the Gita designs to build the superstructure of spiritual life. "The philosopher," writes Epictetus, "relies for help on, and fears harm from himself only, and not on and from things which are not under his control." Spiritual growth like every other organic growth is a life-process. It is an ascension from a low to a higher form of existence and must, therefore, be accomplished only by the life-forces within the aspirant. The prophets and preceptors can show the way but the ascent to the temple of spiritual realization must be the aspirant's own adventure and must, therefore, be the fruit of his own effort. "We are mountaineers by nature, but born blind, and must find for ourselves the Himalayan peak. In nature there are no directions for travellers."

The above conception of spiritual uplift differs fundamentally from that of the Semitic religions. According to Christianity, for instance, man is by nature sinful and is not competent to shake off the sins which are inherent in his very being. Christ, therefore, had to come down on earth from his heavenly abode for emancipation of fallen man who must pin his faith in Christ as his saviour if he desires to save himself from eternal damnation.

The Christian theory is extremely attractive for the human sinner. It is highly consoling and heartening. But it is wrong basically, because it is based on a fundamentally wrong conception about the nature of man and that of God. That is why though attractive to the masses, it has not found favour with the intelligentsia. In the first place, man is not by nature sinful, and secondly, his spiritual ascent through external agency, is not analogous to ascension from a lower physical plane to a higher level—from earth to an abode in the sky. Man is by nature a spirit, and therefore sinless. As Christ himself is reported to have said, "He cannot enter into the kingdom of God unless he realises himself as such."

Complete transformation of the aspirant is thus essential before he can fulfil his spiritual destiny. It is this transformation of the aspirant from flesh into spirit which the Gita aims at, and which cannot be achieved except through self-effort of the individual himself.

"Spiritual ascent by self-effort is a chill, but chastening thought. It brings with it a sense of the power of the human spirit which must be self-dependent and self-reliant if it wants to reach out to ideals beyond itself." It is a vain hope that God will come to our rescue and will, sinful as we are, give us by grace that which can be had only by those who are pure in heart, virtuous in deeds and truthful in thought. God's grace is indispensable in any case and is ever at hand, but it must be earned through self-effort. The aspirant must go through the furnace of purification before he can be a fit recipient of God's favours.

It is true that the path of self-effort, chalked out by the Gita is the path of adventure, hardships and suffering. But we must remember that for the fulfilment of human destiny, as for the achievement of any type of greatness, it is not the most convenient short-cut that is helpful, but the main road that is sure and straight. The pilgrim needs, above all, strength, light and aspiration for successful pilgrimage, and it is the will to suffer hardships of the journey that alone can convert his weakness into strength and ignorance into illumination. Even material greatness is unthinkable of achievement without self-effort, not to speak of spiritual emancipation which must in its very nature be extemely hard to realise.

The paintings of great masters, the compositions of great musicians, the sermons of great preachers, the policies of great statesmen, the campaigns of great generals never sprang in full bloom automatically. They have always been the result of ceaseless, intelligent and whole-hearted effort. External help, of course, does count, but this help can be of use only when the aspirant himself is doing his level best in the struggle and is strong enough to make use of external aid. As has been rightly said, "The strongest arm is unavailing to give impetus to a feather weight for hitting a mark with effect."

Spiritual Realization through Purification

Purification immediately follows self-restraint. The senses should first be controlled and then purified. Thus spiritual energy is gained.

Self-discipline consists of three stages: Control, purification and relinquishment.

There is no more painful bondage than to be at the mercy of one's inclinations.

To be cunning in dealings means to be cunning in heart; the cunning in heart cannot be pure; the corrupt and impure are restless in spirit. The restless in spirit are not fit vehicles of Tao.*

Confine yourself to the pure and simple form. Virtue, charity and duty are accidentals of the spiritual. The perfect man determines their use and place. He confines himself to essentials.

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*A Chinese term which means the Ultimate Reality.

To get a rich harvest the farmer must scatter all his seed. Holding the seed will destroy the seed.

Let these be the objects of your meditation :—

(i) The shortness of human life.

(ii) The frailty of every material object.

(iii) The orderliness, purity, simplicity and regularity in performance of their tasks by the heavenly bodies.

There is no greater value nor sterner fight than that for self-effacement and self-oblivion.

We fail to get our way with God, because we lack two things : profound humility and telling will.

The utmost that a spirit can attain to in this body is to dwell in a condition beyond the necessity of virtues, when goodness as a whole comes natural to it. It is virtuous not of necessity but of innate good nature.

I have read many writings of heathen philosophers and sages, of the old Covenant and of the New, and have sought earnestly and with all diligence which is the best and highest virtue whereby a man may knit himself most closely to God, and wherein is no difference between himself and God...And having studied all these scriptures to the best of my ability, I find it is none other than absolute detachment.

Eckhart.

Next to God there is no nobler thing than suffering...Nothing is like suffering for killing a man's vices. Suffering exorcizes sin.

Progressive life is a process of struggle—of continuous gathering of the dust of experience.

Grow in experience. Experience will guide you it will give intelligence which is the accumulation and assimilation of experience.

The bliss of the pure self can manifest itself only in a mind that has become subtle and steady through assiduous practice of meditation.

Regulation of diet, restricting oneself to simple and nourishing food, taken in moderate quantities, is most conducive to the practice of *ātma vichāra* (meditation).

Society is the body ; its constituent members are the limbs and their duties are its functions. A member of a society thrives when through selfless service he is loyal to it.

Your duty is to Be and not to be this or that.

Spiritual Realization through Meditation

Meditation reveals our true nature. When distracting thoughts are dispelled, we are alone with ourselves and thus remaining alone with ourselves is true meditation.

What is required is the sustained effort to get rid of one's attachment to the body. All that is required is to be still. If one continually contemplates on the Self, this dispels in due course all distractions.

Man's aim should not be to acquire but to realise, to enlarge his consciousness by growing with and growing into his surroundings. The only way of attaining truth is through the inter-penetration of our being into all objects. This means harmony between Man's spirit and the spirit of the world. To attain this harmony, do not direct the concentrated light of your mental vision upon your own life and works only, because this will create dissociation between you and the universal nature within whose bosom you lie.

Nature is not opposed to us. It is like a road which does not divide us from our destination as we may erroneously consider, but it leads us to our destination and is a part of our goal. By journeying over it, we more and more attain the object of desire.

The ultimate truth about material objects, such as earth and water, lies in our apprehension of the eternal will which works in time and takes shape in the forces we realise under those aspects.

The harmony of spirit with nature and the consequent apprehension of the eternal will is essential for man's spiritual growth. It is essential because hard as man may strive, he cannot create his honey within the cells of his own hive. The supply of his life food is outside the walls of the cells.

To enlarge our consciousness and to attain world-consciousness we must unite our feeling with the all-pervasive infinite feeling through the widening of our feeling. This is the key to the freedom of spirit from the shell of self-consciousness. It means that to be free from self-consciousness, we must deny ourselves by giving ourselves away like a sea. This freedom is thus attainable through feeling in the serene depth of our minds that the same energy which vibrates and passes into endless forms manifests itself in our inner being as consciousness and joy. This inner feeling of the all-pervasive Reality, underlying all phenomena and happenings, is what makes one conscious of all that there is, just as one law enables one to understand all the facts governed by it.

Our soul, when detached from the all-pervasive Reality and imprisoned within the narrow limits of the self, loses its significance.

To remain confined to self is like putting a burning light within a sealed enclosure. The light shines till the poisonous gases accumulate and smother the flame. We must be free from the slavery of self, just as a chick in an egg enjoys the freedom of light and air only when it gives a blow to the shell, however pleasantly perfect and rounded it may be, and breaks through the isolation of the egg.

Find your centre in your soul through self-restraint. Unite with the All in knowledge, love and purposes of will, and you will attain the Infinite.

It is the inner life that reveals a man and expresses him truly, and not the outer things.

Pleasure is for one's own self; goodness is concerned with the happiness of all humanity and for all time. To live the life of goodness is to live the life of all. To live in perfect goodness is to realise one's life in the infinite. The more an individual widens towards the universal, the more vigorous he becomes.

For the greatness of a personality is not in itself, but in its content which is universal, just as the depth of the lake is judged not by the size of the cavity but by the depth of its water.

Meditation or Dhyana is for an aspirant of yoga what harmony is to a musician, form and colour to an artist, and measure to a poet. It is slow and deep brooding and pondering on some sublime idea, some aspect of the beauty of a natural phenomenon or some noble human character. It is focussing the entire personality on the object of aspiration.

For training in dhyana, study the sublime characters in history; observe carefully the sublime in nature, such as the starry heavens, the high mountains and the vast limitless oceans. "Work up your imagination to visualise that you are living as a higher personage like one of those who have been the subject of your study, and are feeling exhilaration of a life deeper, wider, freer and purer than that which you are now living and thus try to feel the fascination of spiritual experiences. Think of the revolution of the seasons. Think how the sun and the moon guide the course of time. Think of the azure vault bespangled with the stars, the planets revolving in different orbits round the central sun, the army of fixed stars hung up in the immense space of the universe. Think of the innumerable suns whose beams enlighten the unknown worlds which roll round them. Think of all these and other similar phenomena all around you and thus feel your soul raised far above all that is petty and trifling in life as we ordinarily live."

Schelling, the great German writer, describes the state of Smadhi in his 'Philosophical Letters upon Dogmatism and Criticism' in the following pregnant words :—

"In all of us there dwells a secret marvellous power of freeing ourselves from the changes of time; of withdrawing to our secret selves away from external things, and so discovering to ourselves the eternal in us in the form of unchangeability. This presentation of ourselves to ourselves is the most truly personal experience upon which depends everything that we know of the supersensual world. This presentation shows us for the first time what real existence is, while all else only appears to be. This intellectual presentation occurs when we cease to be our own object, when withdrawing into ourselves the perceived image merges into the perceiving self. At that time we annihilate time and the duration of time; we are no longer in time or rather eternity itself is in us. The external world is no longer an object for us but is lost in us."

"Oftentimes when I awake out of the slumber of the body, and come to a realizing sense of myself, and, retiring from the world outside, give myself up to inward contemplation, I behold a wonderful beauty. I believe, then, that I belong to a higher and better world, and I strive to develop within me a glorious life and to become one with the Godhead, And by this means I receive such an energy of life that I rise above the world of things."

In the inimitable words of Dr. Radha Krishnan, "Salvation is attained not so much by placating God as by transforming our being, by achieving a certain quality and harmony of the passions through severe self-discipline. The effort is costly. No tricks of absolution or payment by proxy, no greased paths of smooth organs and stained glass windows can help us much. The spirit has to be stripped bare if it is to attain its goal."

"Meditation is the way to self-discovery. By it we turn our mind homeward and establish contact with the creative centre. To know the truth we have to deepen ourselves and not merely widen the surface. Silence and quiet are necessary for the profound alteration of our being, and they are not easy in our age. Discipline and restraint will help us to put our consciousness into relation with the Supreme. What is called "TAPAS" is a persistent endeavour to dwell in the divine and develop a transfigured life. It is the gathering up of all dispersed energies, the intellectual powers, the heart's emotions, the vital desires, nay the very physical being itself, and concentrating them all on the supreme goal. The rapidity of the process depends on the intensity of the aspiration and on the zeal of the mind for God."

Religion in relation to Spiritual Realization

Religion in relation to spiritual realization can be helpful only if the aspirant tries to mould his conduct in life in the light of its sublime principles.

True religion boldly faces the facts of human suffering and openly admits the "weariness, the fever and the fret" of the world "where people sit and hear each other groan." At the same time it reminds us of the fact, that inspite of sufferings, there is the song of the nightingale and the splendour and naked beauty of the starry heaven which more than compensate for the evils in the world—evils, which are made so much of by the pessimistic school of thought. Religion inspires man with courage to bear all sorts of hardships in the hope of reaching one day the better land through enrichment of our inner selves.

Religion thus reveals the great truth that the cause of human suffering lies in the inner life of the soul. It is the break of harmony with the Good and the True. Our scriptures contain the voice of warning against the luxurious and voluptuous life of low passions. The future will glow gloriously only when there is in us the atmosphere, the calm of self-control, of purity, of renunciation and of the serene strength of regulated desires.

The life of spirit is the life of inner peace and perfection.

Unfortunately, however, most of us use religion as a cloak to hide our sinful practices and to obtain material ends.

Can any man look round and see what we are doing in our daily life and what the general condition of our society is, without coming to the conclusion that religion is the flag under which we are sailing and not the rudder that steers our life's course.

Religion throughout the ages has sought to give men both comfort and courage in the presence of death. Religion has approached this universal problem of human mortality in a variety of ways: sometimes it has attempted to imbue men with a stoical outlook upon the cessation of life; sometimes it has solaced the bereaved heart with the confident assurance of personal immortality beyond the shores of death, in contrast with the ugliness and frustrations of earthly life.

Spiritual Realization through Solitude

Solitude should be spontaneous and not imposed from outside as a religious discipline.

Solitude is essential for spiritual uplift. Let us not, however, imagine that solitude consists merely in living alone. So long as sensual passion holds sway in the breast and thoughts of this world or of the next occur we are not in solitude.

To enlighten ourselves we must face the source of light instead of turning our back to it. This source of light is in us. We must, therefore, look inward by being alone with ourselves.

Meditation reveals our true nature. When distracting thoughts are dispelled, we are alone with ourselves and thus remaining alone with ourselves is true meditation.

What is required is the sustained effort to get rid of one's attachment to the body.

All that is required is to be still.

Instinct for solitude is an essential element of human nature. Seeking solitude is an impulse which rises spontaneously from the necessities of our being if we are mentally sound.

All quiet men have recourse to solitude, but they do so with the object of coming back to active life with greater zest. They do not know that this impulse for solitude is in truth an opportunity for cross-examination of its labours and pleasures by the mind or for making acquaintance with its own nature. Only in seclusion can, that which is noble in the soul, reach up from the sub-soil of consciousness and vividly exfoliate itself in conduct and life.

To proceed from knowledge of books to knowledge of life, one has to feel one's way about and to sense things as they are and to get a correct impression of things not as unrelated parts but as a whole. For this all the senses must co-operate with one another and then with the heart and the head.

How to reach the Greater Self

Select a quiet room with subdued light. Lie down in a bed or on a couch or sit back in a comfortable arm-chair and relax.

Dismiss all feelings of worry, anxiety, fear, resentment and passion. Begin with a clean slate.

Close your eyes and shut out visual impressions. There must be complete silence in the room.

Soon, you will experience that pleasant feeling of relaxation and drowsiness that indicates approach to the twilight state of consciousness. Now focus your thoughts on facts. Do not permit yourself to think of unpleasant thoughts. Think only pleasant thoughts. In this way, you are, through your association of ideas, boring deeper and deeper towards your inner self and approaching the part of your mind which exists outside the boundaries of conscious memory.

How to Gain Serenity

Some are endowed by nature with a serene disposition. Others have to develop it through constant practice.

It is a helpful practice to withdraw ourselves for short periods from the busy world to be alone and quiet. An hour or two of solitude, especially if spent outdoors, will often restore badly frayed nerves. Being alone with nature is a spiritual experience of great value.

Meditation at least once every day is conducive to the attainment of serenity. We should choose periods when we are carried out of ourselves by something beautiful—scenery, music, poetry, art or sublime human character, or when we experience moments of spiritual insight while pondering over the mysteries of life and death. When we return from these brief visits to our work-a-day world we shall find that we have gained power to face with calmness its worries and its problems.

Spiritual Greatness

What is greatness? There does not seem to be any measurable quality of it and yet we recognise it when we meet it. The high minds and brave hearts that press onward to their goal, never doubting, never yielding, have the quality of greatness in them. "In every land and every clime, a few men have crystallised into a nucleus of light—men who have made bold to proclaim that, though isolated, they fear none. You may deride them, persecute them, even kill them, but never will they return a blow for a blow. For they are pledged in everlasting loyalty and love to the voice of the Lord seated in the heart." There is neither East nor West for the naked soul; such things are merely its trappings. The whole world is its home.

And as its home is in each one of us, it belongs to all of us.

S. Radha Krishanan
in his Introduction to "Among the Great"
By Dilip Kumar Roy

A great man is an unwearying sower, content that others should reap the harvest. He who to-day earnestly promotes that which will be realised to good effect in ten or even in a hundred years, creates freely and without hindrance. To-day people may smile at him, but will not interfere; later he will be misunderstood and ingratitude will be his reward; but he fashions as a master whom none can control. The most real of all creation's is that effected by the seer. The vision of the true seer is a vision of reality, of reality intuited and permeated with the spirit. His dreams are solidified by energy of will and are safely anchored to the earth."

"In Ages to Come" by Rathenau.

One may be endowed with all the elements of greatness and yet may not be great. The elements must be compounded into a unity by character. A character means a constant purpose, a firm will and a life that does not divorce preaching and practice.

A Spiritually Great Man

1. He has a big heart, large brains, an iron will, and an indomitable spirit and a dynamic personality.

2. He gathers from this common-place and mercenary world itself wisdom, love, beauty and piety.

even as the lotus derives its beauty, fragrance and purity from the mud and slime, out of which it grows.

3. He is both strong and free.

4. He is a man of determination and not desperation.

5. He must be a combination of perfect purity and perfect learning.

All ideal men, saints and supermen, have points in common, such as, joy, serenity, consciousness of inward strength and of liberation, of courage, of energy of purpose, and of a constant life in God.

Not by fasts and vigils and outward works does a man prove his progress in the higher life. It it a sure sign of his growth if he finds eternal things more and more attractive than the things that pass.

Three stone-cutters were at work, and a passer-by said in turn to each :—

"What are you doing ?"
One said, "I am cutting stones."
The next replied, 'I am earning my living."
The answer of the third was,
"I am building a cathedral"

The meaning of the parable is this : Work is a necessity and may be done in a mechanical way, or to earn payment in one form or another, or with high ideals.

Self-Fulfilment

It is not a question of losing yourself in the Absolute but that you, by continued conflict, by adjustment, shall become the whole. This can be attained by recollectedness, by constant awareness, by concentration on all that you are doing with this purpose ever in view. We must concern ourselves not only with the ultimate reality, but with the practical way of translating that reality into conduct.

Good is the capacity to resist the unessential. Evil is non-resistence to an unessential. Our conduct consists in the choice of essentials and rejection of nonessentials. This conduct leads to pure being.

In order to discover what is essential one must look at desire. Desire can either become a cage or an open door.

You can only find out whether you are laying emphasis on the essential or the nonessential by putting into practice what little you have understood of reality.

Only the man who frees himself from impure thoughts attains salvation Whenever an impure thought arises in the mind, it should at once be confronted by a pure one.

The minds of many of us are like unfurnished rooms in which dust has accumulated and in which there is no beauty.

To clean the mind it is not a good thing to try to empty it of all thoughts ; such an exercise is not the way to get rid of the dust of undesirable thoughts and worries. Empty houses are requisitioned. Empty minds will find random thoughts wanting to take possession.

The quickest way of dispelling undesirable thoughts is by the substitution of worth-while ones.

There should be constant reading of clean books.

Humility

What is man after all in his individual capacity but only a fly on the mighty wheel of things. Most of us are like corks on the wave, sometimes borne buoyantly on the crest of the heaving sea of circumstances, then sinking into the trough of the billows. When we are in health we bustle about and feel that we are tremendous fellows and really the hub of things and in case any-thing goes wrong with us, there will be a mournful vacuum in the society with which we are connected. Then some day the bubble of our vanity is pricked when we are confined to bed. During illness we just lie down in bed, desiring nothing, thinking of nothing and doing nothing. These are just the days of illumination for us, for it is now that we realise that the world can go on as before as though it had never heard of us.

"Leaves in the Wind."

An Athenian who was proud of his possessions was asked by a philosopher to mark them out on the map of the world. His humilation was the measure of his vanity.

This is seeing oneself in the perspective of the unlimited whole.

"I am standing on the sea-shore. A ship at my side spreads her white sails in the morning breeze and starts for the blue ocean. She is an object of beauty, and I stand and watch her until at length she hangs like a speck of white cloud just where the sea and sky come down to mingle with each other. Then some one at my side says, 'There ! She is gone !'

"Gone where ?" Gone from my sight—that is all. She is just as large in the mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of destination. Her diminished size is in me—not in her—and when some one at my side says. 'There ! She is gone !" there are other eyes that are watching her coming and other voices ready to take up the glad shout, 'There she comes !' *and that is dying.*"

> I do not know what I may appear to the world but to myself I seem to have been only like a boy playing on the sea-shore and diverting myself in now and then finding a smooth pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me. *Newton.*

One of the most common forms of personal ambition is service of humanity. There should be no attachment to any-thing or any work, however noble. The attitude of an ascetic who says, "I want nothing" and the attitude of the man of the world who wants this thing or that may, in essence, be the same. One may be as much attached to his renunciation as the other is to his possessions. Accept all that comes from the divine. You feel free, you are at ease, you are at peace when things come from the divine. But when you jump at something which comes to you, then it does not come from the divine. Equanimity is the essential condition of union or communion with the divine.

All the divergent parts of your being must be unified by directing them to the psychic being which lies in the depths of your consciousness. This psychic being should be the centre. The way to establish unity of our being is to keep the will firm. Treat the recalcitrant parts of your being as disobedient children, act upon them constantly and patiently, and convince them of their error.

Spiritual Advancement.

We are either groping about in the burial grounds of the life's dead moments or we are continuously roaming in the womb of Time, among the unborn hours, hunting after our hopes, plans and expectations.

Each moment given to us in life is an occasion, sacred and divine for us to live in the Infinite.

Having reached the inner state of silence one must not, of his own accord, initiate new thought-waves. His aim must be to delve into that silence and remain there as long as he can.

For Self-realization we need a morality based upon love of life, upon pleasure in growth and positive achievement......A man should be regarded as 'good' if he is happy, expansive, generous and glad when others are happy....A man who acquires a fortune by cruelty or exploitation should be regarded as at present we regard what is called an 'immoral man,' and he should be so regarded even if he goes to Church regularly.

Thou shalt abstain, renounce, refrain,
Such is the everlasting song that in the ears of all men rings ;
That unrelieved our whole life-long,
Each hour in passing hoarsely sings.

OUTLOOK ON LIFE & DEATH

Life a Mystery

I sent my soul through the invisible,
Some letter of that After-life to spell :
And by and by my soul return'd to me,
And answer'd "I Myself am Heav'n and Hell"

'Tis but a Tent where takes his one day's rest
A Sultan to the realm of Death addrest ;
The Sultan rises, and the dark farrash,
Strikes, and prepares it for another guest.

Up from the Earth's centre through the seventh Gate
I rose, and on the Throne of Saturn sate
And many a knot unravell'd by the Road ;
But not the Master-knot of Human fate.

There was the Door to which I found no key ;
There was the view through which I might not see;
Some little talk awhile of Me and Thee,
There was—and then no more of Thee and Me.

Into this universe, and why, not knowing,
Nor whence, like water willy-nilly flowing ;
And out of it, as wind along the waste
I know not whither, willy-nilly blowing.

Myself when young did eagerly frequent
Doctor and saint, and heard great argument
About it and about : but ever-more
Came out by the same door where in I went.

Like them the seed of wisdom did I sow,
And with mine own hand wrought to make it grow ;
And this was all the Harvest that I reap'd—
I came like water, and like wind I go.

The worldly Hope men set their Hearts upon
Turns to Ashes—or it prospers ; and anon,
Like snow upon the Desert's dusty face,
Lighting a little hour or two—is gone.

Omar Khayyam[*]

Behold, we know not anything
I can but trust that good shall fall
At last, far off, at last to all,
And every winter change to spring.

So runs my dream but what am I ?
An infant crying in the night,
An infant crying for the light,
And with no noise but a cry.

Tennyson.

A Persian poet has compared the life in the universe to an old manuscript, of which the first and the last pages have been lost. It is no longer possible to say how the book of life began, nor do we know how it is likely to end.

بازی آغاز وز انجام جہاں بے خبریم
(مانند) اول و آخرین کہنہ کتاب

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[*] Omar Khayyam was born at Naishapur in Khorassan during the latter half of the 11th century. His father was a tent-maker and Omar seems to have followed his father's trade. From tent-making he gravitated towards science and mathematics, and in his day he was far better known as a mathematician and an astronomer than as a poet.

Life sweet at heart.

In all ages and societies goes up the bitter cry "vanity of vanities, all is vanity." In the words of Leopardi :—

"There is no other good than non-existence". Yet the religions and doctrines, which condemn existence, offer no adequate explanation of the clinging attraction for a state they profess to despise. "What sort of pessimist is this", asks Nietzsche, "who plays the flute." This means that at the heart of existence there lies a sweetness which no philosophy has fathomed and which no accusation against life can dislodge. That is why the poet sings :—

Riding adown the country lanes,
The larks sang high.
O heart ! for all they griefs and pains
Thou shalt be loath to die.

Life Subject to Law and Order

"Depend upon it, nothing is easy, nothing petty, nor is there anything haphzard, things are not left to chance. Every thing is amenable to law and order ; every thing points to a rational scheme or plan of which we know neither the beginning nor the end, but towards the fulfilment of which we can help. In face of all that, shall we allow ourselves to squabble about trivialities ? Shall we crawl about on the surface of the planet and sting each other here in the dust and die ? Or, shall we realise that we are the heir of all the ages, that the destiny of mankind is being partly entrusted to us, and that humanity has a future, a potential future beyond our wildest dreams ?"

—*Schiller**

Great Thoughts, June 1935.

An Opportunity for Work

Prof. Einstein has declared in most unambiguous terms that man is here for the sake of other men—above all for those upon whose smiles and well-being his own happiness depends, and also for those connected with him by a bond of sympathy.

"Many times a day I realize how much my own outer and inner life is built upon the labours of my fellow-men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men."

"To make a goal of comfort and happiness has never appealed to me ; a system of ethics built on this basis would be sufficient only for a herd of cattle."

Verily, this world is a triad—name, form and work :—

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*Schiller was a great German dramatist and the author of several philosophical and historical works. He also achieved success as a writer of reflective and lyrical poems and ballads.

"How dull it is to pause, to make an end,
To rust unburnished, not to shine in use ;
As though to breathe were life."

Tennyson.

Man is both a piece of marble and a sculptor. He is a pilgrim and the objective of the pilgrimage as well. In the words of Dr. Iqbal :—

ڈھونڈتا پھرتا ھوں میں اقبال اپنے آپ کو
آپ ھی گویا مسافر آپ ھی منزل ھوں میں

I am in search of myself, O, Iqbal : as if, I am both the pilgrim and the objective of the pilgrimage.

As a sculptor, each Individual is expected to know the divine and to carve himself into the image of the divine. And as a pilgrim, he is to journey to the temple of the Infinite. In both cases, he can fulfil the object of his life only through work and worship.

Life a Sacred Burden.

A sacred burden is the life ye bear,
Look on it, lift it, bear it, solemnly;
Stand up and walk beneath it stead-fastly ;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal is won.

F. A. Kemble.

Upanisdic Outlook on Life

Different people have looked at life from different view-points. There are those who take life as a means of enjoyment. They desire to warm both hands before the fire of life and wish to extract out of it by way of pleasure as much as possible. They build palaces, fill them with treasures, live a life of ease and luxury, and pass their days in the company of musicians and beautiful women. These people find life supremely interesting when young, but being to feel a sort of vacuum in their existence as they grow old. Earth's joys grow dim and glories of younger days pass away. They see change and decay all around and they feel that instead of exhausting the pleasures of the flesh, which they had been enjoying, they themselves have been exhausted by these very pleasures.

Then, there are at the other extreme, those who find that pleasures of the flesh are transient, exhausting and illusive and therefore unsatisfactory; that these pleasures are often mixed with pain, disappointment and frustration in ordinary life and that even if they themselves could bear the painful admixture with fortitude and not mind it, they feel miserable when misfortune befalls those whom they love. Realising all this, these people withdraw unto themselves, avoid the world and retire into absolute solitude and begin living the life of a hermit. But this life too like that of those who devote themselves to self-indulgence, is ultimately found to be unsatisfactory. Life removed from human companionship is barren. Without love, it is like a flower without scent. The hermit's way leads to stunted and incomplete living.

The Upanisads avoid both these extremes. They believe neither in the life devoted to search after worldly enjoyments nor in complete detachment from ordinary life. They believe in happiness, but enduring happiness, they do not find in enjoyment of the pleasures of the flesh but in self-fulfilment through duty well-performed. The everlasting bliss is, according to the Upanisads, the crowning glory of complete and right living, the "bonus" bestowed upon self-fulfilment."

The Upanisads do not subscribe to the idea that there is only one day happier than the day of one's birth, and that is the day of one's departure from this place of sorrow and suffering. Nor do they agree with Kant when he writes :—

> "Would any man of sound understanding, who has lived long enough and has meditated on the worth of human existence, care to go again through life's poor play—I do not say on the same conditions but on any conditions whatever."

The sages of the Upanisads had a firm belief in the spiritual nature of the universe and this belief, coupled with the faith that in spite of apparent discord and disunion all things really work together for good, kept them in good cheer in the face of all disasters, dreads, death and disease. Their deep conviction in the central Spiritual Reality gave them the certitude that all is well with the world and man is bound ultimately to win everlasting bliss. Once the soul experiences the underlying Reality, in which to dwell is happiness, it gets suffused with divinity in which all that is painful and distressing disappears altogether.

There are, no doubt, a few explicit references to the misery of life caught in the ceaseless cycle of death and birth, but the message of liberation which also the Upanisads proclaim, gives enough protection against pessimism. Life, according to these scriptures, is a stage in the spiritual pilgrimage. It is an opportunity for reaching the Infinite. It is this inspiring thought which gives zest to human life and makes life an adventure in which all pain and suffering is borne cheerfully. The very fact that the sages speculated so daringly and freely coupled with the fact that their findings led them to a firm belief in the Supreme Spiritual Reality which is all bliss, must obviously be a most convincing proof against any possible doubt about the optimistic view of life that they held. It is the feeling of despair and helplessness coupled with inertia that makes a man pessimistic. A system of thought is pessimistic if it stifles all hope and declares life as weariness. Difficulties, distresses and calamities of life can make one pessimistic only when these lead to despair and despondency without there being any way of escape from them. When, however, there is the inspiring faith which encourages the individual to face all difficulties with confidence, with a deep-rooted conviction in the final victory, he cannot but be optimistic, more particularly, when the solution found is such as promises everlasting happiness. The Upanisads do recognise the sorrow and suffering of human existence, but they point out at the same time that this sorrow and suffering is only the passage through which each aspirant must pass before he or she attains his or her self-fulfilment and consequent eternal bliss. The sages in their joy at finding delicious fruits and fragrant flowers in the pilgrimage of life, naturally, forgot the brambles and thorns which had to be struggled through to reach the Great Temple of the Infinite. They were not unconscious of the fact that there is by the side of what is beautiful and enjoyable in the world, a good deal of what is hideous and repellent also. But they gladly put up with the ugly and the vicious in the firm conviction that "good shall fall at last, far off, at last to all and every winter change to spring."

The sages looked at the bright rather than at the dark side of things. They got exhilarated by the beautiful and the noble in nature instead of being depressed by what was ugly and vicious in it. They were thus always happy even though surrounded by unfavourable environment at times. The Upanisads believe ANAND to be the basis of all human existence. Optimism is therefore natural to them. Sorrow, despair and dejection, they regard as unnatural and unspiritual,

According to the Upanishads, the life on earth is no empty dream, nor is it a delirium of the spirit. It is a hard reality; it is purposeful, in fact a treasure-chest.

"Now verily a person consists of purpose. According to the purpose which a person has in this world, does he become on departing. So let him form for himself a purpose."

The sole purpose of life is self-fulfilment through self-knowledge, self-purification, self-conquest and stable harmony with the universal spirit. Life is thus a pilgrimage to the Temple of the Infinite. And in the cycle of births and deaths, each birth is a stage in this pilgrimage to the Infinite and each death a temporary halt preparatory to the move for the next stage.

Outlook On Death.

To die is to go home.

Under the wide and starry sky,
Dig the grave and let me die.
Gladly did I live and gladly die,
And I laid me down with a will.
This be the verse you grave for me :
Here he lies where he longed to be ;
Home is the sailor, home from the sea,
And the hunter home from the hill.
Robert Louis Stevenson.

After he had died, a slip of paper was found by the bed of Doctor William Osler* On it, was written :—

"The harbour almost reached after a splendid voyage with companions all the way, and my boy awaiting me".

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*A world-famous doctor of his time. About Dr. William Osler his pupil Dr. Wilder Penfield M.D., the famous surgeon, says :

"He belongs to the medical students of all time, as Lincoln belongs to common men every where."

(The reference is to his only son, 21 years old, who was wounded in World War I and died.)

"If I had enough strength to hold a pen, I would write how easy and pleasant a thing it is to die."

*William Hunter** (1718-1783)

Death is a cessation from the impressions of the senses, the tyranny of the passions, the errors of the mind and the servitude of the body.

F. A. Kemble

Just before his death Charles Darwin said : "I am not the least afraid of death".

What is the correct attitude towards death ? Neither the ecstasy of the martyr at the burning stake, nor the shrinking terror of the murderer at the foot of the scaffold, represents the correct attitude towards death. The right attitude is :

Death is a necessary stage of transition, an inevitable change.

"I am persuaded" declared R. N. Tagore in a talk "that after the hiatus of death it doesn't, it cannot, trail off into nihility ; but, at the same time, I don't think 'surviving' means a projection, pure and simple, of our present consciousness.

"How shall I put it? Well, doesn't it often happen that after a great shock in our life, things remain outwardly the same and yet we find as if some sort of revolution has taken place both within and without—a sort of reshuffling of things from top to bottom ? It is something like that, I feel. In other words, our ways of perceiving, thinking, responding thirsting, hoping, desiring—all must change radically due to the shock. For if a vast difference is made by the earthquakes of LIFE, mustn't those of DEATH cause a vaster topsyturvydom ?

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*Professor of Anatomy in the Royal Academy.

"Let me give you a simile. Consider the life of the bird within its egg to its life without. Isn't there a vast and fundamental difference between the two rhythms ? While the one is circumscribed, subconscious, inchoate,and yet full of a deep longing to flower into conscious expression, the other is comparatively untrammelled, aware of its surroundings and partially fulfilled because of having found the expression of wings. After death, I feel, there must be some such change of the very stuff and fabric of our consciousness—a radical transformation."

"I believe we are free, within limits, to act wisely or foolishly. to choose this way or that—to do good or evil, in a word. And yet, there is an unseen hand, a guiding angel that does somehow drive the spirit on, forward, like a submerged propeller.

"In the dark without end who art Thou, O Friend !

I am led, as if by a hand !"

R. N. Tagore.

Charles Renouvier, a French philosopher, who died in 1904 wrote the following words four days before his death :—

I have no illusions about my condition ; I know quite well that I am going to die, perhaps in a week, perhaps in a fortnight. And I have still so much to say on my subject ... At my age I have no longer the right to hope : my days are numbered and perhaps my hours. I must resign myself .... I do not die without regrets. I regret that I cannot foresee in any way the fate of my views ...... I am leaving the world before I have said my last word. A man always dies before he has finished his work, and that is the saddest of the sorrows of life .... But that is not the whole trouble ; when a man is old, very old and accustomed to life, it is very difficult to die. I think that young men accept the idea of dying more easily, perhaps more willingly than old men. When one is more than eighty years old, one is cowardly and shrinks from death. And when one knows and can no longer doubt that death is coming near, deep bitterness falls on the soul .... I have faced the question from all sides in the last few days ; I turn the idea over in my mind ; I know that I am going to die, but I cannot persuade myself that I going to die. It is not the philosopher in me that protests. The philosopher does not fear death ; it is the old man. The old man has not the courage to submit, and yet I have to submit to the inevitable.

Taken from "The Prolongation of Life"
by Elie Matchnikoff.

The last death-bed acts of the following eminent men show how completely the idea of life as an opportunity for work had taken possession of their noble souls.

On his death-bed John Wesley, the founder of the Methodist sect, called out. "Where is my sermon on the love of God? Take it and spread it abroad. Give it to every one."

Death scene of Socrates,

Socrates: Why have you come at this hour, Crito? Is it not still early?

Crito: Yes, very early.

Socrates: Then why did you sit down without speaking? Why did you not wake me at once?

Crito: Indeed, Socrates, I wish that I myself were not so sleepless, and sorrowful. But I have been wondering to see how sweetly you sleep."

On the last day of his life, when Socrates had finished speaking to his friends, Crito said :—

"But have you any commands for your friends or for me or about your children or about other things? How shall we serve you best?"

"Simply by doing what I have always told you, Crito. Take care of your own selves and you will serve me and mine and your selves in all that you do, even though you make no promises now."

"But how shall we bury you?" Crito again asked.

"As you please," Socrates answered, "only you must catch me first, and not let me escape you. Dear Crito,you must know that to use words wrongly is not only a fault in itself, it also creates evil in the soul. You must be of good cheer and say that you are burying my body."*

Life an opportunity for Self-Purification through Service.

"At 8 o'clock, Monday morning, February 6, 1804, the old minister (Joseph Priestly, the discoverer of oxygen) lay in bed knowing that the end was very near. He called for three pamphlets on which he had lately been at work. Always a careful writer, he dictated several changes to be made before they were sent to the printer. He then asked his secretary to repeat the instructions he had given him. The dying man was dissatisfied 'Sir, you have put it in your own language ; I wish it to be in mine.' He then repeated his instructions almost word for word, and then it was read out to him again. He was contented. 'That is right,' he said, 'I have done now.' Half an hour later he was dead."

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*Quoted from "*The Trial anh Death of Socrates*"

SECTION III

ART OF LIVING

The art of true living is more like a wrestler's than a dancer's practice.

There is eternal struggle going on between the forces of creative energy in man and repressive forces within and without him. This conflict is the very root and source of life. If the higher self wins in the conflict, spiritual and mental energy is released from bondage and is set free for new adjustments on a higher plane of activity. If the battle is lost, the personality sinks back to a lower plane and the power of resistance to evil is lessened. Therefore every conflict must be fought to a finish with the firm resolve to win. Fight to win should be our daily resolve.

No great man ever became great without imagination and vision. Remember that and keep out of the rut. But use your imagination not to picture all the obstacles which you might encounter in the way of progress but towards a positive and constructive end.

Put yourself under your own mental microscope. Somewhere in your constitution there is some power that marks you out from the rest of the world. Find it, dig it out; do not imitiate others.

In imitating others, however progressive they might be in their way, we suppress our own mental and intellectual faculties. This means intellectual bankruptcy in the end. We see through the spectacles borrowed from others at the expense of our own eye-sight. Or to put it in a different way, in imitating others, we behave as bullocks who carry bags of wheat on their backs to the market, without deriving any sustenance from that rich storage of food.

The Buddha on the Art of Living

While on death-bed Buddha, when asked by Anand as to what his last instructions were for the guidance of the Order after his death, Buddha replied :

"I have preached the truth without making any distinction between exoteric and esoteric doctrines... Surely, Ananda, should there be any one who harbours the thought, 'It is he who will lead the brotherhood or the order is dependent on him. It is he who should lay down instructions in any matter concerning the order.' Such a person is dependent upon him. Now the Tathagata, Anand, thinks not that it is he who should lead the brotherhood or that the order is dependent on him. Why then should he leave instructions in any matter concerning the order ?......Therefore, O Anand, *live as having the self as a lamp. Live as having the self as a refuge, and no other. Live as having Dhamma as lamp. Live as having Dhamma as the refuge and no other.* And how Anand having the self as lamp, having the self as refuge and having no other refuge ? How is one to live having

Dhamma as lamp, having Dhamma as refuge, and having no other refuge ?

"Here Anand, is a brother who continues living as the body, so to look upon the body that he remains strenuous, self-possessed and mindful having overcome both the hankering and the dejection common in the world. And in the same way as to feelings, moods and ideas. Decay is inherent in all component things ! Work out your salvation with diligence. Be heedful, ardent and resolute."

Selected Sayings of Mahatma Gandhi

1. A little untruth can destroy a man like a drop of poison in milk.

2. The highest moral law is that we should unremittingly work for the good of mankind.

3. We have no time for things that matter, but how much of our time is wasted in useless pursuits ?

4. Error can claim no exemption even if it can be supported by the scriptures of the world.

5. It is my certain conviction that no man loses his freedom except through his own weakness.

6. You may read from the saints and the Shashtras, you can be a pundit. But if there is no God in your heart, it is all to no purpose.

7. We all want *mukti*, but do we understand what it means ? One of its meanings is "to be delivered from life and from death."

8. True morality consists not in following the beaten track, but in finding out the true path for ourselves and fearlessly following it.

9. Real swaraj will come not by acquisition of authority by a few, but by the acquisition by all of the capacity to resist authority when it is abused.

10. Let us not lower the standard of Truth even by a hair's breadth.

11. Truth resides in every human heart, and one has to search for it there and to be guided by Truth as one sees it. But no one has a right to coerce others to act according to his own view of Truth.

12. The true source of rights is duty. If we all leave our duties unperformed, and run after rights, they will escape us like a will-o'-the-wisp. The more we pursue them, the farther will they fly.

13. I would reject all authority if it is in conflict with sober reason or the dictates of the heart. Authority sustains and ennobles the weak when it is the handiwork of reason, but it degrades them when it supplants reason sanctified by the still small voice within.

14. We would cease to grow the moment we cease to discriminate between virtue and vice, and slavishly copy the past which we do not fully know. We are proud heirs to all that was noblest and best in the by-gone ages. We must not dishonour our heritage by multiplying past errors.

15. No action which is not voluntary can be called moral. So long as we act like machines, there can be no question of morality. If we want to call an action moral, it should have been done consciously.

Any action that is dictated by fear or by coercion of any kind, ceases to be moral.

16. That community which has forsaken the path of truth in its work for a living is lost.

17. We may win back our freedom to-day, but if we do not understand the need for communal accord, then any political progress we make is illusory.

18. Where there is no economic freedom, it is futile to hope for any other kind of freedom.

R. N. Tagore on the Art of Living.

"At least I award in favour of dissociation from Falsehood. I must be irrevocably vowed to emancipation from the last traces of greed, and when I shall have ceased to covet, I shall have ceased to fear. I may die but I may not deal death, nor be cheek by jowl with Untruth. If this leads to loneliness, let loneliness be my lot. But never on any pretext of convenience or of expediency will I seek alliances with Falsehood.

"Yes, for that is how the highest Truth has made its way in this world from age to age. Solitary individuals, who reached the founts of Truth, stood out all alone like peaks, like beacons for their personal-impersonal realisations. Each one of them said : "Whether ye hearken unto me or not, the Truth which I have realised still remains the Truth : the Truth that never had a beginning and will never have an end, the Truth whose watchword is Love."

Marcus Aurelius* on the Art of Living.

That is ever best and most seasonable which is for the good of the whole.

To do nothing rashly and to do nothing without some certain end ; let that be thy first care. The next should be to have no other end than the common good.

Ever maintain thine own purpose and resolution free from all compulsion and necessity.

Let these be the objects of thy ordinary meditation :—

To consider, what manner of men, both for soul and body, we ought to be, whensoever death surprises us.

The shortness of this our mortal life.

The immense vastness of the time that hath been before, and will be after us.

The frailty of every wordly object.

Then hath a man attained to the estate of perfection in his life and conversation, when he so spends every day, as if it were his last day : never hot and vehement in his affections, nor yet so cold and stupid as one that has no sense ; and free from all manner of dissimulation.

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*Marcus Aurelius Born A. D. 121, died A. D. 189. He was a Roman emperor and a philosopher. He succeded to the throne in 161 A. D. He had become acquainted with many learned men and had cultivated a great love for the Stoic philosophy.

Marcus Aurelius's only extant work is the "Meditations" This has been translated into most modern languages. It contains many beautiful passages.

When unquiet slumber or want of appetite makes thou discontented, check thyself with these words : "Now hath pain given thee the foil ; thy courage hath failed thee."

The art of true living is this world is more like a wrestler's than a dancer's practice.

Look within, within is the fountain of all good. Such a fountain from where springing waters can never fail, so there dig still deeper and deeper.

Wind up thyself into thyself.

Death is a cessation from the impressions of the senses, the tyranny of passions, the errors of the mind and the servitude of the body.

Do not judge as good or bad those things or occurrences which are not within the proper power and jurisdiction of thy own will.

That which is not good for the hive cannot be good for the bee.

*Bertrand Russell on the Art of Living.

"when we reflect upon the size and antiquity of the stellar universe, Bertrand Russell writes in his latest book 'POWER,' "the controversies on this rather insignificant planet lose some of their importance, and the acerbity of our disputes seems a

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*Famous living Mathematician and Philosopher.

trifle ridiculous. And when we are liberated by this negative emotion, we are able to realize more fully, through music or poetry, through history or science, through beauty or through pain, that the really valuable things in human life are individual, and not such things as happen on a battle-field or in the clash of politics or in the regimented march of masses of men towards an externally imposed goal. The organized life of the community is necessary, but it is necessary as a mechanism, not something to be valued on its own account. What is of most value in human life is more analogous to what all the great religious teachers have spoken of."

The life of man is one long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that only a few can hope to reach. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent Death. Very brief is the time in which we can help them and during this brief time, their happiness or misery is decided. Be it ours to shed sunshine on their path, to lighten their sorrows by the balm of sympathy, to give them the pure joy of a never-tiring affection, to strengthen failing courage, to instil faith in the hours of despair. "To me the ultimate value of a man is to be measured not by what he says, nor even by what he does, but by what he becomes".

Romain Rolland on the Art of Living.

I am for each of us doing his bit, that is the utmost bit of good that he can achieve, and let the consequences take care of themselves. I know at least that this is good and this is bad. My native sense of right and wrong tells me this in an unmistakable accent. You have within you only this light and no other, wherewith to pick your way and shift for yourself as best you can. I would therefore say: let us act up to the highest lights available to us and let our aims be the highest we can focus our gaze on. Never mind if they are temporal glimmers or shining orbs of all time. The essential thing is that these convictions should be sincere and that there should be no falsehood or compromise with ourselves. Why worry about the finality of it all? There is an old French proverb which says, "Do what you ought to, come what may."

Let us work for what we consider useful and good, but not be upbuoyed by any hope of a speedy and marvellous success, nor lured by the imagination of a social apocalypse; every apocalyse dazzles and deceives. Let us not look up to miracles. Let us resign ourselves. each doing his imperceptible part, to bequeath a better future which we shall not live to see.

Let each of us care only for playing the part allotted to him with conscientiousness, sincerity and unselfishness And if it so happens that those whose parts belong to the noblest and deepest are misunderstood, they do not stand in need of commiseration.

They are amply repaid by the joy they experience of the beautiful music which falls to their lot. What matters if "others" misjudge them? The "others" are not the judges. The Judge is the Invisible Master of the Symphony.

Hence, none of the great salutary forces of the human being should be maimed or thwarted. On the contrary, an understanding encouragement should be given to a harmonious development of all healthy impulses. And for this to be possible one should learn to recognise the essential elements of one's nature. Above all :

1. The social—the man living in community with others, with his duties and moral obligation towards them.

2. The individual man with his needs and his spiritual obligations.

It isn't that either of the two is less important than the other. It is an aberration of mind to wish to sacrifice one for the other. The proper thing is to give to each what is its due.

A man's duty is not done if he thinks only of his contemporaries—his neighbours. He has to take count of his debt to the Eternal Man who, having emerged out of the lowest depths of animality, has climbed obstinately through centuries towards the light. This does not mean that he has no other duties side by side with this. He should parallelly serve the spirit and humanity. I say parallelly because these two classes of obligations are on different planes : when the spirit is in quest of Beauty or engaged in the search after Truth, no practical consideration must weigh in its free and disinterested activity ; even as when one wants to serve humanity one should listen to no other voice than that of Love and active Goodness. Why unnecessarily oppose the one to the other ? Why not allot to each its rightful share and harmonise the two.

At bottom the problem is to achieve a just equilibrium, a complete harmony where their diverse voices merge.

Every one should in his turn seek to find himself; to find his proper and unique equilibrium out of the diverse elements ; for every one should be as he is at bottom—a unique and different chord. The interest of life lies in striving for this realisation. And whoever realises this has not lived in vain, since he thereby becomes what he was meant to become. It is even the definition of joy on earth.

It is given only to the few to make enduring contributions to the world's advancement or the world's enrichment. But it is a belief of mine that every man, however small and restricted his sphere, contributes something of value to the progress of the world, simply by doing that which he is best fitted to do, and doing it to the best of his power.

John Ruskin* on the Art of Living

John Ruskin, in his "Modern Painters," says, "The black mud or slime from a footpath in the outskirts of a manufacturing town is composed of four elements : clay mixed with soot, a little sand and water. These four may be separated, each from the other. The clay particles, left to follow their own instinct of unity, become a clear, hard substance so set that it can deal with light in a wonderful way and gather out of it the loveliest blue rays only, refusing the rest ; we then call it sapphire. The sand arranges itself in mysterious, infinitely fine parallel lines, which reflect the blue green, purple and red rays with the greatest beauty. We then call it an opal. The soot becomes the hardest thing in the world and for the blackness it had, obtains the power of reflecting all the rays of the sun at once in the vividest blaze that any solid thing can shoot. We then call it a diamond. Last of all, the water becomes a dew-drop and a crystalline star of snow.

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*John Ruskin was the son of an extremely honest merchant and a consummate housewife. He was born in London in 1819.

Ruskin was an art critic, a great writer, and a social reformer. He was also deeply interested in Natural Science. He had inherited £ 175,000 with certain houses and lands besides. All this, together with his own earnings were spent for public welfare.

"No man of means ever treated his money more in the spirit of a public trust, and none ever administered that trust more wisely."

Thus the vilest sinner can be transformed into a pure shining jewel of a soul."

Importance of Religion.

The most important task imposed by religion has always been "Love thy neighbour." This put in a general way means nothing but training in taking interest in our fellow-men. There are many ways in which religions try to train people in co-operation. Every human effort which recognises the importance of co-operation and interests itself in mutual well-being must be hailed as most welcome. Even if a religious sect creates co-operation, mutual regard and selfless service within its own circle only, it is a step in the right direction. In fact, all movements should be judged mainly by the ability and enthusiasm they show in producing selfless workers of ability and integrity who feel deeply interested in the well-being of their fellow-men.

Be at Peace with Yourself

The quest for uninterrupted inner peace is constant and universal. Especially to-day, when the prayers of men, mourning and wailing, ascend to the Bestower of Gifts, they plead for an inward tranquillity that is both a fortress and a sanctuary.

In his fear man casts about for devices and techniques of salvation, something that will carry him through new dangers and give him sorely needed courage to face the old ones. What he needs (what we all need) is not a set of reassuring answers—for no such formula of reassurance exists—but an inner equilibrium rather, a spiritual stability that is proof against confusion and disaster.

This shock-proof balance must be achieved inside the soul. "Man must be arched and buttressed from within," says Marcus Aurelius, "else the temple wavers to the dust." But these sustaining arches can never be raised until the temple of man's soul is at peace with itself.

Peace of Mind is not something that can be bought in bottles, or applied like a cosmetic to the surface of the skin ; it cannot be attained by taking a tablet before meals, or by enrolling for a "course" three evenings a week.

I sometimes think that long and intimate association with noble works—literary, philosophic, or artistic—is a splendid promoter of inward peace, but then I also recall that many of the greatest savants and artists were pitifully restless. Intellectualism does not always confer peace of mind.

To what then shall we turn for instruction in the difficult art of being at peace with ourselves ? Not to alcohol ; though feverishly excessive drinking,—a leprous scab on the contemporary soul—is apparently on the increase. Not to barbiturates—though increasing millions of grains are being swallowed by many people in their search for sedative repose. Neither shall we find lasting solace in sensual indulgence, though all too many motion pictures and fantasy magazines glorify these activities as the be-all and end-all of life.

Certainly we shall not find peace in the race for fame "that last infirmity of noble minds," as Milton terms it—nor in the furious pursuit of wealth which slips like quick-silver through our grasping fingers.

And finally. not even in the sublime sharings of human love—that emotion which most powerfully conveys (and sometimes mars) the illusion of perfect happiness—is peace of mind reliably to be found.

Where then shall we look, what principle invoke, in this endless, basic, and all-important quest for peace of mind ?

Worthy questions, deserving of thoughtful and sincere answers. The key to the problem, which is quite a simple instrument—if only we dare use it—is to be found in Matthew Arnold's noble poem, "Empedocles on Etna." Empedocles the Greek philosopher, soliloquising at the top of the volcanic mountain, surveys the troubled world below, anatomizes man's griefs, and brings all his faculties to the solution of the question. Empedocles, convinced that man is the maker of his own restless grief, coolly declares :—

"We would have inward peace. But we will not look within! But we will not look within!" Here in a single phrase, our wilfulness is bared by the poet's ruthless incision. We are like stubborn invalids who know they are ill but will not accept the sharp prescription for a cure nor hold the mirror upto our sallow complexion. Never! Such scrutiny would demand that we trace our symptoms inward to the sick source of our misery—our secret emotional pariahs because we have some aggressive and hostile thoughts and feelings towards ourselves and others.

Man has an infinite potential, and given the proper guidance, there is hardly a task he cannot perform or a degree of mastery in work and love that he cannot attain. However, it must be realized that between our potential and actual attainments there is a whole world of culture that the individual must assimilate. It is during this process of assimilation, this "acculturation period," that things go wrong. Actually, our educational system (and this includes the home, the school, the church, and all other cultural forces) tends to submerge the individuality, the selfness, the true potential of each man. The unique strength of the individual, his bents and learnings are hardly ever understood or taken into consideration.

Not that this unwillingness to let him develop is conscious on the part of a man's teachers. They think they are doing a good job. But only that individual who holds on to the idea of his true selfhood, achieves a victory at last. And the price he has to pay for his struggle is usually tremendously high. He has to hold on to his ideas of who he is and what he could be, under most unfavourable circumstances; which circumstances would vanquish lesser fighters for the self.

It will help us to make peace with ourselves if we realize that in this battle for self-discovery we need not emerge as a genius or as a saint. It will be enough if we hang two comforting mottoes on the inner walls of our individual souls. The first is "Respect thyself". The second, is "Trust thyself." Respect yourself with allyour shortcomings and achievements. Trust yourself to master the undesirable traits of your character and to achieve both relative inner decency and outer confidence. Such knowledge and trust will tend to eliminate the all too human tendency to self-contempt. They will be fertile sources of that true love of self which neither exaggerates its powers nor minimizes its worth.

Inner Peace for the Bereaved.

The question of inner peace is particularly important to solve in the case of mothers who have suffered bereavement through the death of their sons. A very wise solution occurs if the bereaved mother dilutes her affection at first over a wide area in working with some orphan children. Then, when the first deep wound has partially healed, she either adopts a child or if she has one of her own she bestows upon it her mature and devoted affection.

If a dear one has passed away—an invalid to whose welfare we have been devoted for years—then we must find some other person or persons in need of our loving care, and that very devotion which we lavish on life will be the substitute therapy, the miraculous healing that will come to our torn spirits. If it is a son or a brother or a husband who has died in the battle for freedom, then our grief must be transmuted into work for the unfinished cause which he has left behind. We must act as the ambassadors of the departed, their messengers and spokesmen, for carrying out the mission for which they lived and strove and which they have bequeathed to us. They lived, they toiled, they laughed, they served, and we must be their worthy emissaries in the portion of life that they have left behind them.

"Be true to your own feelings rather than to outer conventions. Be true also in all your personal relationships with young and old alike. Be confident of your own strength to withstand the shocks and tragedies of life and know that the universe which demands truth, has within it the powers for your healing. The world wounds, but it also miraculously distils medicine and balm for those wounds. Trust life ; face it without mask or masquerade, and you will yet conquer sorrow and be victorious over grief."

Accept yourself with your Limitations and Capabilities in order to avoid Greed.

Our moods are temporary. This a hard lesson for many people to learn. When we are tired, every pin-prick becomes the stab of a knife and every mole-hill becomes a mountain. It is natural and normal for all of us to have depressed moods. When we enter the tunnel of darkness we forget that there is an exit as well as an entrance, and that we can come out into the light again. We human beings are very tough organisms, able to withstand many shocks, to shed many tears, and to live through many tragedies without breaking. Let us learn, then, not to take the depression of the day or the month as the permanent state of our life. It is a brief tunnel of darkness carved into a mountain of light.

We develop ulcers, hyper-tension, and heart troubles out of our restlessness. We will obtain inner peace only when we have declared a truce and made an armistice with the army of our childish expectations. None of us escapes limitations. We sometimes are angry, petty, lazy and callous, but we are also kind, generous and creative. Some people are gifted in their hands, others are gifted in the realm of art or music, while still others are gifted in the realm of abstract ideas. Almost no one is gifted in all the three realms. We are all limited and we must accept ourselves with our limitations, recognizing that we can do what others cannot do, that we can contribute where others cannot.

To accept ourselves with our limitations means also that we recognize how variable and flexible our lives can be. The great thing about life is that as long as we live we have the privilege of growing.

Let us, then, learn to accept ourselves, accept the truth that we are capable in some directions and limited in others, that genius is rare, that mediocrity is the portion of almost all of us, but that all of us can contribute from the store-house of our skills to the enrichment of our common life.

The normal person is he who is willing to accept life with its limitations and its opportunities joyfully and courageously.

Not only must we accept ourselves, but we must also change ourselves. Until the day of our death we can change, we can tap hidden resources in our make-up. We can discipline ourselves to turn from the morbid circle of useless self-pity or of enslavement to childish frustrations and begin to give our energy to other people, to a cause, a movement, or a great social enterprise. In such service we can find freedom from ourselves and liberty from our fears.

The drive to mastery, the yearning for achievement, are admirable attributes of our aspiring human nature. Where, then, do we go wrong? We err in the excessive energy that we devote not to real accomplishment but to neurotic combat by falling a prey to greed.

It is not that we do not possess enough for our wants, but that others possess more. It is the more that haunts us and makes us depreciate ourselves and minimize our real achievements. This is the cancer eating away at our serenity.

When, instead of the pathological race for more houses and jewels, cars and refrigerators, bonds and stocks—so often mere weapons of aggression and vengeance—when, instead of seeking these factitious goals, men learn a certain modesty about things and become genuinely contented with their contributions and achievements, only then is serenity achieved.

It is only when we harness our own creative energies to goals which are of our own adult choice, and not imposed upon us by the compulsions of unresolved childhood complexes, that we can call ourselves mature and happy. A certain amount of anxiety is normal to us all. We cannot help it at times of separation from families, of international tension, and of economic and social uncertainty. The wisdom of life is to endure what we must and to change what we can. Certain things we must endure, certain hardships and tragedies, defeats and losses are a part of our human destiny. We can master undue fear, however, if we learn to understand its origin and take advantage of resources, physical, medical, religious and psychiatric. These can brush away the cob-webs from our souls. We should also accept ourselves, our abilities and our limitations, our joys and our depressions.

Live in the world of Ideas and Ideals

Man is a reasoning being, and reason is the faculty capable of forming ideas which are imperceptible to the senses as these conceptions have no physical counterpart and no existence in space. Thus man is a creative animal. He builds a world of his own—the world of concepts. This enables him to make his escape from the prison of matter and emerge into the open air of mental freedom. Mathematics, astronomy, music etc. are his creations.

Intellectual and spiritual curiosity is man's special prerogative. This curiosity it is, that has enabled him to achive his freedom in the world of thought.

He can think as he pleases without hitch or hindrances.

All the thinking in the world does not bring us to noble thoughts ; we must be right by nature so that good thoughts may come before us like free children of God and cry "Here we are."

Where is the man with strength to be true and to show himself as he is ?

The highest meaning of existence is in its joy, not as the result of satisfaction of a desire, but which is spontaneous, natural, and abiding.

It is not enough to take steps which may some day lead to a goal ; each step must itself be a goal.

All rituals and creeds are channels through which spiritual life flows. They are symbols of ideas. They may thwart or help the flow of spiritual life according as they are fixed or elastic. There is such a thing as hardening of the arteries which results in high blood pressure.

Do not bring the past into conflict with the present, but invite the future and bring that future also into conflict with the present. I am a product of yesterday, but by my control of actions of to-day I can control tomorrow and thus be free from the limitations of time. I should so conduct myself to-day as if I am what I want to be in the future. Thus will the future come into conflict with my present weaknesses.........

Always try to find the intrinsic value of a thing apart from the use to which it is put. This will free you from the evils of greed and possessiveness.

If you are interested in discovering hindrances to complete living, then don't merely look at your actions objectively but become fully aware both mentally and emotionally with your whole being in the movement of action ; become fully conscious of what you are doing.

Harmonise your Inner Self

Variety and plurality are the very essence of nature and man also is a composition of many organs and many instincts. If we wish to acheive the good life, we shall have to arrange for a democracy among our desires and interests rather than a tyranny of one over the other. There is a place for love, for food, for material security, and for the achievement of wisdom in the happy life. A single colour like yellow or blue is hard on the eyes and monotonous to the soul. Only mixed colours, blended together, produce the beauty of a painting. A single tone has only one effect and becomes discord and shrillness in our ears. It is only the mingling of different musical notes that can produce harmony and melody. If in the world of sight and sound, diversity is necessary, how much more in the achievement of the good life must there be a co-operative democracy of our instincts and our desires.

Every man is a little country with hills and valleys, summits and depressions. Man is not just one flat plain.

Every man has the task of arranging his life into a pattern of unity, but that unity will always be a unity of diverse parts—a harmony of many varied elements.

A distinguished American philosopher, Charles Morris, has described the necessity of having "proper detachments and proper attachments." By detachments is not meant total flight from life, but rather the achievement of wise perspective—what Spinoza called "looking at things under the aspect of eternity."

Detachment gives us the understanding that we are born into a world that is larger and more important than we are.

By detachment is meant also the ability to look at ourselves with a kind of laughing humour, a nodding acquaintance with our fragilities, a tipping of the hat, as it were, to the petulant angers which vanish as we recognize them. By detachment is meant also the daring to view our individual life in the greater setting of time and eternity, to taste beforehand with the tongue of imagination the defeats and the pains to which life commits us, and by so tasting to remove something of the gall and vitriol from the cup of defeat. Man has this gift of discounting both his own victories and his own calamities. Let us utilize it to the full for our greater peace of mind.

It is all a state of mind, and one's state of mind is a matter of habit. The happiest persons are those who are so absorbed in their work or play that they have no conception whatever of the passage of time.

Edison was so unconcious of time that he would have starved if his wife had not daily looked after his nourishment. One must become absorbed in living the present moment. One must be jealous of the present in order to make every bit of living out of it.

The following steps are found helpful in the process of breaking down undesirable habits and making new ones :—

1. We must enthusiastically resolve to discontinue a habit which we believe to be bad. At the same time, we must be equally enthusiastic to adopt a new one which we believe to be good for us. Half-heartedness will be no good in this as in any other noble attempt. As the great psychologist, William James puts it, we must "launch ourselves with as strong and decided an initiative as possible."

2. No exception on any occasion must be

allowed to break the resolution we have made to substitute a good for a bad habit. There must be no excuse nor evasion. If we allow an excuse once, it becomes easier to allow it again and again.

3. Auto-suggestion is greatly helpful in the matter of habit eradication as well as of habit formation.

4. Just before falling asleep when you are feeling drowsy, visualise a picture of yourself as you wish to be and murmur to yourself (say twenty times), that you are daily becoming more and more like the picture which you are visualising and that the old habits are being given up and new ones are taking their place steadily every day. This process is technically called auto-suggestion and will be found highly useful, provided of course, that one goes to sleep while making the above suggestion to oneself and does not make any conscious effort in the practice, nor should there be nervous intensity or concentration.

There are some people who believe that they can be effectual hermits in the world and that they need make no contributions to their society. This is a basic fallacy. These people fail to realise how important it is to do our part in maintaining the structure of the civilisation in which we live.

Think for a moment about your breakfast. Think of the thousands of men who are responsible for getting your breakfast to your table, and you will have a faint notion of the inter-dependence of all human effort. This fact alone will make you realise how connected you are with the rest of humanity and how impossible, therefore, it is for you to live an isolated life of indifference to the part which you are expected to play. All the world over even for the bare necessities of life, no man may reasonably say that the matter of social security and advancement is no concern of his.

We build a wall round ourselves and never think beyond the wall. But we do not know that if we could pursue a ray of light we shall see how unending it is, and so is life which has no end and which is full of a tenderness of which we have never had any conception, our vision being limited by the wall of our hard prejudices.

A new light dawns on the individual who has relinquished living like a human turnip and addresses himself to fulfilling his destiny as the master of his own soul and the captain of his own life.

Human happiness is in the hands of the individual himself and not in the hands of some blind destiny.

"The fault, dear Brutus, is not in our stars, but in ourselves." There are two basic methods of approaching the problems of life. One is the method of muddling through. This method is typical of the animal world which has no realisation of its own ability to make the environment conform to its own needs. Man has a brain with which to change situations to conform to his needs. Man has the ability to plan, to foresee and to utilise the experiences of other men for the betterment of his own life.

Living to Oneself

What I mean by living to oneself is living in the world as in it but not of it. It is as if no one knew there was such a person and you wished no one to know it ; it is to be a silent spectator of the mighty scene of things, not an object of attention or curiosity in it ; to take a thoughtful, anxious interest in what is passing in the world, but not to feel the slightest interest in meddling with it. It is such a life as a pure spirit might be supposed to lead, and such an interest as it might take in the affairs of men—calm, contemplative, passive, distant touched with pity for their sorrows, smiling at their follies, without bitterness, sharing their affections but not troubled by their passions, not seeking their notice or once dreamt of by them. He looks at the busy world through loopholes of retreat and does not mingle in the fray.

Inwardly recognise and realise your power to grasp the days' tasks, to deal with each as it comes, happily and successfully. Act with zest and grace throughout the day.

The longer I live, the more I am satisfied of two things : First that the truest lives are those that are cut in diamond-fashion with many facets answering to the many-planed aspects of the world about them; secondly that society is always trying in some way or other to grind us down to a single flat surface. If we keep drawing out our soul's currency without making new deposits, the next thing that will happen will be "No funds." The cheque book becomes a volume of waste paper.

The Complete Man

One of the ideals of perfection in man is that of perfect balance.

A man whose brain is many-sided and can grasp the details and see the inner laws of arts and sciences and yet have creative faculties as well as analytic; whose body is healthy and beautiful and vigorous—a worthy temple for that brain; whose personality is pleasant and kind and whose whole being is animated by a spirit of lofty enterprise; such a man has the gifts of life in just balance. He approaches completeness.

Yes, to this thought I hold in firm persistence;
The last result of wisdom stamps it true:
He only earns his freedom and existence,
Who daily conquers them anew.

More essential than a house of one's own is a life of one's own without dependence on children or relatives for entertainment and companionship, for emotional or financial support. True security or emotional independence is a feeling of inner competence and 'belonging, that comes from earning recognition and affection through what we now (in old age) contribute to our families and community,

To realize truth, man must be delivered from the clutches of practical interests which are bound up with our exterior and material life. The chief condition is a disciplined disinterestedness. We must develop the power to see things as a free undistorted intelligence would see them. For this we must get ourselves out of the way. When Pythagoras was questioned why he called himself a philosopher, he gave the following story. He compared human life to a great festival :—

Some are there to do business at the fair and enjoy themselves. Others wish to win the wreath in the contest, and some others are mere spectators, and these last are the philosophers. They keep themselves free from the urgencies of immediate problems and practical necessities.

For Plato, the aim of all knowledge is to raise us to the contemplation of the idea. The philosopher is one whose goal, at the end of a life lived to the full, "is always a life of quiet, of indrawn stillness, of solitude and aloofness, in which the world forgetting, by the world forgot, he finds his heaven in lonely contemplation of the 'good.'

Successful Living

"Only a person who is able to renew his own life at the well-springs and fountatins of cosmic energy can consider himself a successful and happy man".

The goal of successful living is the well-rounded, mature personality.

Successful living is not a product of a month or a year's effort. It is not a static fixed thing. It is a process which no one ever finishes. It is a moving goal in which you are accomplishing the double objectives of self-mastery and adjustment to the world in which you live. It is a growing process.

The following facts must always be kept in view when considering how best to succeed life :—

1. We are earthly, on this planet and can only develop and succeed under the restrictions and possibilities which this place of habitation gives us. We are living on the surface of a planet with a limited fertility of soil, with a limited quantity of mineral wealth, and with a climate and atmosphere peculiar to itself. It is essential, therefore, that we must live within these conditions.

2. We are living in association with other members of the human race and not in a vacuum. No one therefore can ensure his own aims in isolation. We are tied to others because of our own weaknesses and insufficiencies and limits. We must, therefore, for our very existence co-operate with others, adapt ourselves to others, and interest ourselves in the well-being of others. All this means friendship, social feeling and co-operation. It means also division of labour. It is through division of labour alone that mankind can avail of the results of many kinds of training and organise different abilities towards common welfare, security and advancement.

3. Hitch your wagon to a star, but in your eagerness for the star do not forget about the wagon which must always serenely jog along on the solid earth. Never forget that we are earthy and can in no case leap off the planet which we inhabit. Let your ideals be, therefore, as high as you please, but your conduct in life must always be based on facts. Remember that hard realities of life cannot be got over by ignoring them. These realities must be faced courageously and with firm determination.

Never be led away by an impulse of the moment. Study the facts in each situation as they arise in the dry light of dispassionate reason before arriving at a decision, and after a definite decision has been taken follow it up fearlessly, courageously and tactfully.

Wordly success if it comes is not very satisfying. The purely selfish life defeats itself. I have thought it wise to try to do the day's work to the best of my ability, to gather and keep a few loyal friends, "to make upon the whole a family happy" and to observe the homelier virtues.

Persons who at fifty have achieved harmonious adjustment to life, who have a perfect integration and functioning of all their faculties, who are at peace with their past, happy and successful in the present, and are not afraid of their future, have done well. Most people never reach that happy stage. They are psychic invalids by the time they reach physical maturity, and never achieve much more than a sick person's success or adjustment to living.

There is something that makes for success in life which is not mental capacity; it is the slow reaction of the whole organism to time and circumstance.

It is what youth wants, but can't have.

At sixty, in a well-lived life. one reaches a pleasant eminence. One is the lord of a little domain of property, of authority, of knowlege, which one has earned for one's self. One may speak with assurance of at least a few matters. One may say of a few things "These are mine," and to a few people, "Do this," and "Go there."

The privilege of eminence, of ownership. and of authority, comes to only a few at sixty, but it ought, to come within different spheres, and in different degrees, to all. But it does not come to anyone at sixteen, nor for many many years after. It is something to be earned slowly and painfully.

From out of wide observation some simple and very helpful general facts emerge and stare one in the face. One of these is the fact that successful living in our civilization consists in being physically, sexually and in one's social appearance about ten years younger than the average for one's chronological age, and being about ten years older than one's interests and activities. The happiest and most successful person of forty-five has the general appearance, the social interests, and the sexual attractiveness and zest which we associate with one who is thirty-five or younger, but he has the earning and the general position in the community or in his profession usually associated with good people of fifty-five who are still going strong, Of course, this generalization applies only to the middle years. We don't want a person of twenty-five to took fifteen, but really successful ones often encroach on thirty-five in the average of earning or influence. For people from thirty-five to sixty-five, it is, however, a very useful index of successful living.

Freedom and Slavery

Freedom, next to love, is the most inspiring word, provided its significance is rightly understood,

A tree grows in freedom. This does not signify that it can move about whither it pleases, or can grow up into the topmost heaven ; these things are forbidden by the limitations of its nature. Nor does it signify that a cell belonging to the trunk can wander up into the crest, that a leaf can transform itself into a flower, that a branch can outgrow all the other branches ; these things are forbidden by the inner law of organic growth. The law rules in freedom and by means of limitation. It decrees that the stem shall sustain and nourish, that the leaves shall breathe and the roots suck, that the solar year shall be greeted with germination and blossoming, shall be blessed with fruit and shall close with a return to quiescence.

Now a wall is built round the tree. The growth of roots and branches is hindered, the wind and the sun are kept away, the stunted and distorted growth takes place under a changed law. However long growth may continue, now it is not self-determined, nor is it now the expression of an inner organic necessity, or of voluntarily accepted restrictions. A coercive destiny has been imposed from without. Freedom has given place to slavery.

Our notion of freedom is perhaps hard to express in words, but its opposite, coercion, is comparatively easy to define. For every organism, for every human being, nation or state, it is that inner or outer law of restriction which is imposed by something other than the intrinsic necessity of the being or its environment. Necessity, therefore, is the criterion of coercion and of freedom.

If the cause of restriction and subordination lies neither in the vital necessity of the being nor in that of its environment, but in the will and the power of an alien organism, a state of bondage arises...... We do not seek to know how, through the grace of inner freedom, the individual may rise superior to an irrevocable fate. We wish to discover the apt form of life, the one that will best open the way of the spirit for humanity. But this way requires organic development ; it requires self-determination, and self-responsibility. It cannot be the way of coercion, the way of outwardly imposed subordination. One thing we do know, that slavery is the antipode of spiritual progress.

There is no greater robber in this world than he who robs us of our liberty of thought. Deprived of that, we might as well go down on all fours, call the whole biped experiment of walking on two legs, a mistake, and revert to our earlier posture of at least 30,000 years ago.

Man is not free in life unless he is free from the fear of death too. We can certainly not be rid of it by not thinking of death, but on the contrary only by becoming accustomed to it, by learning to be at home in it. Thus we snatch from it its greatest advantage over us—its strangeness. In preparing ourselves for death, we prepare ourselves for freedom, and only he who has learned to die is free from life's slavery."

We are like children privileged to spend a day in a great park, a park filled with many gardens and play-grounds and azure-tinted lakes with white boats sailing upon the tranquil waves.

The time that we are privileged to spend in the great park of life is not the same for all human beings, but there is enough beauty and joy and gaiety in the hours if we will but treasure them. Then for each one of us the moment comes when the great nurse, death takes man, the child, by the hand and quietly says, "It is time to go home. Night is coming. It is your bed-time, child of earth. Come, you're tired. Lie down at last in the quiet nursery of nature and sleep. Sleep well. The day is gone. Stars shine in the canopy of eternity."

Total repression of primitive impulses is not only impossible; it is highly undesirable. For the happy fact is that the energy inherent in our passionate impulses can be diverted into socially useful channels. This process, called 'sublimation', is the profoundest spiritualizing factor in man's life. Many of our most valuable social and intellectual activities draw their energy from sources originally libidinous. The surgeon's skill sometimes is a splendid example of the sublimation of an early childhood urge to cut. Neither to deny the existence of our basic energies nor to unbridle them in acts of raw licence, is the duty of man. We should acknowledge without shame the instinctual sources of our energy, then strive to translate this energy into the almost divine forms of art, science, beauty, goodness, and happiness.

Happy Married Life.

The idea that in this world each young person is to wait until he or she finds that precise counter-part who alone of all creation was meant for him or her is pretty enough, but it is not nature's way. It is a rare phenomenon. Couples are not born for each other. We must adapt ourselves. All that is essential is character.

"Go out and get married lads. Have children. Raise them fine, strong and healthy, and bring them up to be a credit to you." A Professor of medicine used to give the above valedictory advice to his class. Remember the old adage ; "Marry in haste, repent at leisure."

"Physical attraction has its place in marriage. But there are other infinitely more important qualities than lips, sparkling eyes, or the allurement of a peach-and-cream complexion. The rocky road of life demands stronger apparel than spun silk négligé and stouter footwear than a pair of high-heeled shoes."

Choose your wife as women choose their wedding gown for qualities that would wear well.

The early months of a marriage are the most crucial. The excitement of the wedding ceremony is over, the raptures of the honeymoon have diminished. The couple is not used to living together, nor are they yet matured and experienced enough to adapt themselves to the stubborn facts of life.

To make marriage a success and a source of steady bliss, the marriage and the family must be taken seriously. One must work and work hard for the joys and satisfactions that come from family life. We must learn to make adjustments, to meet trials and hardships, to develop understanding and self-control, and practice the silent virtues of patience and self-sacrific.

A happy home is built on the foundations of virtues, such as thoughtfulness and self-denial.

The most important virtue for securing family unity is loyalty. Infidelity is the most dangerous rock on which family happiness is most often shipwrecked. Disloyalty manifests itself in various ways. A man is disloyal to his wife when he is not true to his wife and *vice versa.* A husband or a wife are also disloyal to each other when each disparages the other before neighbours. A house divided against itself will never stand. All mutual bickerings must be buried deep in smiles, and failings laughed at instead of magnifying them.

Good-natured toleration does much to make family life run smoothly. Tenderness and good-will are potent factors in promoting the unity and stability of a family. But the most fruitful of all for family harmony, stability and happiness, is the religious spirit of a couple. A family will never flourish unless it is founded on self-denial, self-abnegation, tenderness, understanding and good-will. But these virtues will seldom be found among those who do not draw their inspiration from above.

Even in these modern days there are many women who feel that their finest contribution can be made only through marriage, motherhood and identification with the creative activities of their men.

The case of the wife of the great scientist Charles Darwin illustrates this nicely. Darwin was always physically frail and would in all probability have been unable to cope with the complex responsibilities of life, of a family and of creative research, had it not been for the unswerving devotion of this wonderful woman. She bore ten children. Three of her sons were knighted.

Madame Pasteur's is another instance in point.

Women are artists in the building of social life and can be a great source of inspiration and encouragement to man on his journey to a high destiny, provided it is not dire necessity or suffering but love, which compels them to bind themselves to home. The remedy lies in man's wisdom in not exploiting the economic helplessness of woman but allowing her the freedom which her natural status in the house demands and which is her birth-right. If India does not want her homes to be desecrated by sensuality and self-centred life, she must take steps to see that her sons do not take mean advantage of the power of money and of muscles which they possess. It is the ideal of a pious, happy home which should govern their conduct towards their women and not the gross power of material possessions. Indian homes have been models of paradise so far, because Indian women have all along the centuries possessed the consciousness of the high ideal of married life and the simple faith in the sanctity of marriage lighted by love. We have all along been taught both by social morality and religious scriptures that womanhood is the symbol of love and creative power and therefore deserves to be worshipped as a Devi. It was thus that a wife is a constant education to man in domestic life.

On the day when all wives are as graceful, neat and willing to please as tea-room or dance hostesses; when all mothers are as kind and sensible as Y.W.C.A secretaries; when all sons and young men are as pleasant as salesmen; and all husbands and fathers as gracious as department-store floor-walkers: on that day our social and domestic life will be transformed. Psychiatrists will then shut up shop, divorce lawyers will go out of business, and juvenile courts will work only half-time.

The Individual in Relation to Society

The individual is the final fact of life. He is an end in himself and not a means to promote social or national interests. The society is for the individual and not the other way. The best objective, therefore of a nation or community is that the human beings, living under its government, shall have happy individual lives.

As far as culture in its best sense is concerned, the final test of any particular type of culture is what type of men and women it has produced.

The importance of the individual does not lie only in the fact that individual progress in all its aspects is the final objective of all civilisation and culture, but also in the fact that the improvement of social and political life and of international relationship comes from the aggregate action and temper of the individuals which compose the nation. Besides, in the evolution of a society from one stage to another, the determining factor is the temperament of the individuals.

Taking the above facts into consideration, the essential question before a national government, which aspires to follow the path of progress and prosperity, is to find out whether its subjects are properly qualified to pay the price in the form of necessary effort and sacrifice, and also whether there is enough fellow-feeling among them to make a joint and integrated effort in any particular direction. Generally there is enough of kindness and fellow-feeling among individuals, but what is lacking in many cases is adequate social stimulus for the exercise of these noble qualities. What is needed from a national government is persistent reflection of social conditions and the devising of suitable contrivances to improve these conditions in the right direction.

Man and Society.

As has already been pointed out, the place of man in the scheme of things is pre-eminent. His growth must in no case be curtailed. His freedom should not be bartered away and sacrificed. On the other hand, every social organisation must minister to his well-being. It must be remembered that it is the men and women of vision who have led us individually from barbarism into civilisation and that it is the individuals who can also help us to a more splendid life.

On the other hand, the individual must bear in mind that he enjoys certain priviliges as a member of his community. In return he must also be prepared to bear his share of social responsibilities. This is good and essential both for his growth and for social advancement.

It is the duty of society to raise its citizens physically and morally. Every citizen must know what is noble and what is base. His mind must be broadened. He must be catholic and liberal in his mental attitude and must be trained in taking a broad view of all happenings and things around him.

If we look at the history of Greece, we see that it is the wisest and noblest men who are least understood by the majority of citizens. Themistocles, whose practical forethought gave the Greeks a navy to fight against the Persians at Salamis, was eventually executed by the ungrateful citizens. Pericles, the great statesman, was deprived of his office. The great men of Greece, who are honoured and revered by the modern world were most shabbily treated and persecuted in various ways.

That individual who is not interested in his fellow-men has the greatest difficulties in life and does the greatest injury to others. It is from such individuals that all human failures spring. It is in the interest of the individual himself to co-operate with others and to take interest in the world outside himself.

If each one tries to enrich and ease the life of others in a society, each is safe. One makes up for the deficiencies of others, and each member thus gets all that he needs for the fullest development of his personality. If on the other hand, the individual is interested only in his own affairs, he will shut himself off from society and will thus deprive himself from all that others can contribute to the making up of his deficiencies. This means incomplete growth and thus failure in the fulfilment of life's mission.

An Ideal Citizen.

We know that all men are nothing but amorphous raw material, neither good nor evil, neither valuable nor valueless, until they are re-born to a second nature. The good in them which derives only from habit and kindly disposition, but which has not been reborn out of the strength of the heart, is not the real good. Man un-illumined by self-knowledge, remains in spiritual matters unborn. Activity in science and art, in the army and the state, has always involved the recognition that no work exists irresponsibly for itself alone, that every work owes a reckoning of itself to the world, that all creation is connected by a chain of duty and necessity; that absolute detachment from activity and arbitrariness are stamped with the shame of selfishness and sensual slavery. To an equal extent the consciousness must awaken that all material activity and everything which subserves it, signify a building upon the earthly and super-earthly frame of humanity, wherein every step and every hand's turn, every thought and every sound form nuclei and cells. The consciousness must awaken that the cause of each is the cause of all and that the cause of all is the the cause of each. The consciousness must awaken that there can be no misfortune and no crime for which we do not share a common responsibility; that there can be neither right nor duty, nor happiness nor power, apart from the fate of all.

Thus an ideal citizen is one who possesses consciousness in all its aspects, who is a man of high moral character, who has initiative, who takes delight in the discharge of his duties and has a strong sense of responsibility.

Once, when Napoleon was escorting a lady of high birth through a palace, an old man carrying a heavy burden was going through a door. The lady, disregarding him, started to sweep through the door, but Napoleon drew her aside, so that the old man could pass first. "Madam," he said, "Respect the burden." All these older people—your father and your mother, your employer, all the dumb and the dowdy people doing the work of the world everywhere—are carrying a burden, you have yet to assume. They are carrying it for you. Your needs and that of your generation have been heavy on their shoulders for years.

Respect the burden. Your employer may be unreasonable. You may think that if he lets you do as you think best, it would be better even for him, but, frankly, that is none of your business. He takes the responsibility for what is done. and if he is wrong, he pays. Respect his burden.

Be quick to think but slow to act; hold your tongue and mind your manners; and keep your hands off what does not belong to you. And try to see on the shoulders of every person older than yourself that burden which, however invisible, is surely there. Give them right of way not for what they are, but for what they carry. Only thus can you square your shoulders and stiffen your own backbone to carry happily and lightly the burden which time will surely lay on you.

Chastity.

The difficulty of chastity is illustrated in the lives of many saints. St. Augustine used to pray: "Give me chastity and continence."* Rodin has the whole thing in a piece of sculpture called the "Eternal Idol", where a woman on her knees, but leaning backward, with body thrust forward and arms hanging loose, receives between her breasts the bearded face of a man who kneels before her in servile longing for her embrace. There is hardly one man in a thousand who will not put aside his ideals, his highest vision, everything which for him represents God in order to get the woman he loves.

Spiritual Life.

Spiritual life is not prayer or petition. It is profound devoutness, silent meditation, the opening of the consciousness to the innermost depths of the soul, which connect the individual self directly with the divine principle. Those who learn this art do not require any external assistance, any belief in dogma or participation in ritual. They acquire the creative vision since they combine absorption with detachment. They act in the world, but the passionless tranquillity of the spirit remains undisturbed. They are compared to a lotus on a lake which is unruffled by the tide.

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*Confessions, Bk. VIII, Ch. VII.

Effective Living.

"I am of the opinion that my life belongs to the whole community, and as long as I live, it is my privilege to do for it whatever I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations.

"I tell you that as long as I can conceive something better than myself, I cannot be easy unless I am striving and bringing it into existence or clearing the way for it. This is the law of my life. That is the working within me of life's incessant aspiration to higher organisation, wider, deeper, intenser self-consciousness and clearer self-understanding.

"But whilst I am not sure that want of money lames a poor man more than the possession of it lames a rich one, I am quite sure that the classes which have the pretensions, prejudices and habits of the rich without their money and the poverty of the poor without the frankness to avow poverty,.........are the worst of all."

G. B. Shaw

Importance of Living.

Man's dignity consits in the following facts which distinguish him from the animals :—

First that he has a playful curiosity and a natural genuis for exploring knowledge.

Second that he has dreams and lofty idealism.

That he is able to correct his idealism by a sense of humour and thus restrain his idealism by a more robust and healthy realism ; and

Finally that he does not react to his surroundings mechanically and uniformally as animals do, but possesses the ability and freedom to determine his own reactions and to change his surroundings at his will.

What need is there to long for years that we may not win, while the moment that passes calls out aloud to fill it with the best we have.

It is the land-marks of endeavour and achievement which really count in life and not number of years ; barren years of idleness appear like an ugly smudge on the scroll of life. Life is not a state of passivity.

From the emperor down to the common man, the cultivation of personal life is the foundation for all. It is impossible that when the foundation is disorderly, the super-structure can be orderly. There has never been a tree whose trunk was slender and whose top branches were heavy and strong. There is a cause and a sequence in things, and a beginning and end in human affairs. *Lin Yutang.*

Art of Social Living.

"Not many people take time to consider how they are related to the Long Parade. They snatch their little pleasures ; they bemoan their little disappointments ; they smile and smirk and sigh and sulk, reacting variously to events affecting them as individuals. But they do not think of themselves as component parts of an era. They fail to understand that we are all trudging along, elbow to elbow, in an endless, tightly integrated procession, in which our most important interests are held in common.

"Sometimes I like to think of civilisation as a ship. That ship, my friend, is more important than any member of the crew."

"Green Light" by
Lloyd Douglas

How to Begin and End a Day Calmly.

1. The superior man is always reflective calm and quiet.

Confucius.

2. Sit loosely in the saddle of life.

Robert Louis Stevenson.

3. At the heart of the cyclone tearing the sky, there is a central place of calm.

Idwin Markham.

5. In quietness and in confidence shall be your strength.

Isaiah

Begin the day in absolute silence. Spend fifteen minutes at least, every morning, in sitting in absolute silence. Try imaginatively to visualise the deep quietness of the universe and to get yourself in harmony with it.

Never allow the mind to become hot with any kind of tension. Keep it cool, collected and balanced.

Divide your day into three eight-hour periods: one for work, one for rest, and one for other activities.

Learn to relax your mind as on a holiday. Go away mentally to some place of peace.

Utter sincerity, turning of one's whole soul towards the light, frank acceptance of truth, straightforward obedience to the highest truth known—this pose of the soul opens a person to heavenly influences.

Whatever is worth doing is worth doing well or leave it alone.

If you make yourself the centre of your universe and expect every one and every thing to contribute to your gratification, you will make yourself wretched.

Do not be a slave to circumstances; dominate them.

Do not let present circumstances blacken your life with their shadow. Let what you will be and what you can be, guide your endeavours and your thoughts. Take heart from the following examples :—

Demosthens, silver-tongued orator of ancient Greece, suffered from stammering.

Mozart, the great musician, had a defective ear.

Milton did his greatest work after he had lost his sight.

Whatever circumstances may be, at whatever time or place, if you desire to listen to the inner voice, exhaust your words, empty your thoughts, be clear-eyed. Such an interest in listening to the inner voice must be more than a hobby and a side-amusement for leisure hours.

Take a philosophic view of life and do not be incapacitated by seeming failure ; be confident that in the end things will come out right.

In the long run it is the personal qualities that count : the power of decision, common sense and sagacity, judgement, imagination, fair dealing and freedom from self-importance.

Have a generous outlook in regard to personal relationships.

Remember that every-thing counts and nothing matters. This means that no effort must be spared, not the least thing left undone to attain an objective. But if one fails, it doesn't matter. It is better to struggle over a stony road in the right direction rather than meander on a smooth winding path.

In order to achieve the good life, men need to believe in themselves and in human nature generally, to accept as natural the pluralism of their moods and capacities, to understand the danger of pride, to contact some ideal human personalities with whom they can identify themselves, and to realize that emotion as well as reason is indispensable in the attainment of inner serenity and social salvation.

As a bee collects nectar and departs without injuring the flower, its colour and scent, so let a sage dwell in his village. As on a heap of rubbish the lily will grow full of sweet perfume, so let a sage live in this sinful world.

Be all the earth a wilderness !
Only let me go on, go on,
Still hoping, ever and anon,
To reach one eve the Better Land !

"I do not choose to be a common man. It is my right to be uncommon if I can. I seek opportunity—not security. I want to succeed. It is my heritage : to think and act for myself, to enjoy the benefit of my creations, and to face the world boldly and say, this have I done."

Never say that your strength is failing. There is one strength in the universe—the strength of the Supreme—and that strength can never fail, provided you live in perfect touch with the Supreme.

Seek and extract wisdom and strength from all the occurrences of life. Delight in solitary communion, scrutinising your passions with mental calm.

He only has truth who has found it by practice.

The way of love is the way of immortal life and the beginning of that way consists in removing from our minds all mean and suspicious thoughts about others.

Be free as air, fresh as a newly blown flower, and pure as morning dew.

Unfailing wisdom is found only by constant practice in pure thinking and well-doing.

He is a man of complete virtue who feels no discomposure, though men may take no notice of him.

Both action and inaction should find room in thee : the body agitated, thy mind tranquil, thy soul as limpid as a mountain lake.

Obey the nature of things and you are in concord with the Way.

From breakfast to bed-time, man is doing every thing in his power to outrage Nature and deny the fact of the Glassy Essence. But even the worst sinner at least grows weary of his tricks and has to sleep. And while he sleeps, the indwelling compassion preserves him from suicide which in his waking hours, he has tried frantically to commit. Then the sun rises again and the man wakes up once more to his own self and the freedom of personal will either to repeat his trick-playing or he may choose the beginnings of self-knowledge and thus take the first steps towards liberation.

Drive for success is the source of many of the breakdowns and premature deaths from heart failure in this reckless race for power. Western culture is a money culture, there is no doubt about it. And following the West, there are large numbers of people in our country also who make acquisition rather than enjoyment their goal in life. They literally kill themselves in the greedy pursuit of more and more wealth. The idolatry of material success has infected all classes.

"There is no peace in trying to climb up the climbing wave or in swimming against the current."

Battered by the storms of life, small wonder that man sometimes seeks a haven and a refuge, some port where he may find peace and comfort from the storm without.

Happy is the man who can find such a haven within himself. Blessed is he who can retreat into the inner sanctuary even though the battle rages around him.

For he who can retreat into that inner peace is beyond the power of storm or tempest, mischance or destiny. He has found the peace and security that the world cannot take away.

One evening, a young man was on a height overlooking Paris. As he saw the myriad lights, he thought of the city of endless talk and bewildering activity. Then suddenly, in the light of the rising moon, he saw the river Seine. Quietly it was pursuing its way through the heart of the nervous city to the sea. "I knew then, as I had never know before," he said latter, "that fortunate, indeed, is the man who has flowing through the turmoil of life some quiet central stream He is reminded every day of truths deeper than those of the present time."

Self-expression must not be confused with self-indulgence.

To do anything good or bad, right or wrong, which one wants to do is self-indulgence, while self-expression consists in doing only such acts as lead to the development and right use of human personality.

There is, however, such a thing as a baser technique of self-expression. True self-expression can be learned only through discipline and practice.

Men being living personalities, must have self-expression if they aspire to advance. This self-expression should take the form of distinctive creations in literature, art, social institutions, ceremonies, etc. Any nation, whose best and most gifted men and women confine their activities to production and destruction and not to creation, is bound to stagnate and degenerate. A living nation must enrich itself with inner high ideals, created and discovered by its great men, its building process should be only an external process to give concrete from to the high ideals placed before it by its thinkers and prophets (or saints and sages) as the result of their inner light.

One of the commonest forms of personal ambition is service to humanity. There should be no attachment, however, to anything or any work, however noble. The attitude of an ascetic who says "I want nothing," and the attitude of a man of the world who wants this thing or that, are in essence the same. One may be as much attached to his renunciation as the other is to his possessions. Accept all that comes from the divine. You feel free, you are at ease, you are at peace when things come from the divine. But when you jump at something which comes to you, then it does not come from the Divine. Equanimity is the essential condition of union or communion with the divine.

All the different parts of your being must be unified by directing them to the psychic being which lies in the depths of your consciousness This psychic being should be the centre. The way to establish unity of our being is to keep the will firm. Treat the recalcitrant parts of your being as disobedient children, act upon them constantly and patiently, and convince them of their error.

When you are discontented, do not run away, but face the situation with all your being and thus understand its true cause. By understanding the cause you will eradicate it from your mind.

Be still sad heart and cease repining,
Behind the clouds is the sun still shining ;
Thy lot is the common lot of all.

Some people are able to forgive an injury, but to forget all about it is sublime.

Spend each day as if it were your last day.

The black bird sings to his brother, "Brother
If this be the last song you shall sing,

Sing well, for you may not sing another,
Brother sing."

From Here and There

Such is this great and beautiful work of nature, this world! Such is the mind of man, which contemplates and admires the world, whereof it is the noblest part! These are inseparably ours, and as long as we remain in one we shall enjoy the other. Let us move, therefore, intrepidly wherever we are led by the course of events. Wherever they lead us, we shall not find ourselves absolutely strangers. We shall feel the same revolution of the seasons, and the same sun and moon will guide the course of our year. The same azure vault, bespangled with stars, will be everywhere spread over our heads. There is no part of the world whence we may not admire those planets which roll, in different orbits round the same central sun; there is no part of the world whence we may not discover an object still more stupendous: the army of fixed stars hung up in the immense space of the universe. These stars are innumerable suns whose beams enlighten and cherish the unknown worlds which roll around them. Whilst I am ravished by such contemplations as these, whilst my soul is thus raised upto heaven, it imports little what ground I tread upon.

Preserve your vital power. Reduce your mind to absolute quiescence. Have no ambition either in the form of fame or of material gain. Be jealous of your perfect freedom from habit, tradition, environment, personal ambition, etc. Never be a tool. Confine yourself to the essentials.

Man's nature is essentially good and the universal spirit in man, if not interfered with by human thought (which is egoistic, limited and sensuous) and action, will work through human nature to its proper end. Therefore, inner purification in this sense is to clean the mind of all that is sensuous, limited, egoistic and material. Inert matter must yield to living force.

4. When a beautiful soul harmonises with a beautiful form and the two are cast in one mould, that will be the fairest of sights to him who has eyes to see. (Plato)

Form and spirit are correlated thus: Form without spirit is dead, spirit without form remains unmanifested. For purity both must be unsoiled: The expression and manifestation of the spirit and the spirit itself. In fact, a beautiful and harmonious soul loves only a beautiful form, and thus it will express itself only in a form which is beautiful.

5. A man's life of each day depends for its solidity and value on whether he reads during that day, and far more still on what he reads during it.

Matthew Arnold.

Do you know if you read this you cannot read that......? Will you go and gossip with your housemaid when you may talk with queens and kings ?

Ruskin.

6. Be like a man who in his youth has a great many silver and copper pieces which, in the course of his life, he constantly changes for something better, so that at last the property of his youth is before him in pieces of pure gold.

The great point is not to pull down but to build up.

Beware of dissipating your powers; strive to concentrate them at an objective.

Thou shalt uproot from thy heart false doubts and childish petulance.

7. Thou shalt free thyself of the distortions which block thy way to His presence, and by that freedom thou shalt commune at last with Him, the source of truth, the giver of peace.

My body fails, let it fail, let it fade and
  extinguish ;
But never shall the gaze of my eyes turn from the
  way that He has gone.
They say, man is the crest of the wave of life ;
But what is man, who is lost in the smoke of the
  fire that burns within him ?
For he is the Lord of creation only if he be lord
  of himself.

8. My friendship with the stars is of old ;
At midnight, down they come to me,
Sliding down the strings of rays,
And they enter into my soul with all the
  wealth of heaven ;
Every night they fill my life with God.

Love Essential

"Give all to love ;
Obey thy heart ;
Friends, kindred, days,
Estate, good-fame,
Plans, credit and the Muse,
Nothing refuse."
Give all to love ! Nothing refuse.

Too few of us pour this anointing oil on the relationships of our daily lives. We cannot afford to forget that the superb charter of kindliness includes all persons, even our own domestic servants, the garage mechanic, and the tailor who presses our clothes. Too many of us deal in high-sounding platitudes about the "brotherhood of man," but exhibit an ugly class-consciousness by treating the janitor as though he belonged to an inferior breed. "I call no man charitable," said Thoreau. "who forgets that his barber, cook and hostler are made of the same human clay as himself". We are destroying our own peace of mind when we make dictatorial or bad-tempered aggressions upon the dozens of human beings who help turn the complex wheels of our society. The brotherhood of man will work better if we take time, patience and love to discover what our fellowman looks like, to learn his name, and to regard him as a human being.

How can we best love our neighbours ? We best love our neighbours when we achieve inner tolerance for the opinions of others in all domains of life—religion, politics, science and philosophy, etc. Renan's remark, that our opinions become fixed at the point where we stop thinking, should be a sufficient warning against the premature hardening of our intellectual arteries, or against too stubborn an insistence that we are infallibly and invariably right.

Viewed in this way, tolerance becomes the bulwark of social and individual liberty, the guarrantor of a hundred civic rights, and the chief element in any cultural advance that a society may expect to make. Undermine tolerance or whittle it away, and you diminish the liberties we have so arduously struggled for, and endanger the fight for the freedoms still to be won.

SECTION IV

HAPPINESS

Happiness in the Light of Vedic Scriptures

The only sure source of happiness is perhaps the one which was revealed centuries ago in the ancient Vedic scriptures.

In his talk with the scholar Narad, the sage Sanat Kumar gives a comparative view of quite a number of sources of happiness, and in the end declares as his definite view that happiness lies in "BHUMA" i.e., wholeness. and not in fragmentary existence.

To get clarification of the reply given by the sage, the scholar Narad asked, "In what does that greatness or wholeness lie which is the source of true happiness" ?

"People look upon cattle, horses, elephants, gold, dependents, wife and estates as the basis of Bhuma or greatness," said Sanat Kumar, "but that is not my view, because this makes something external to the individual the ground of human greatness."

"Bhuma", says the sage, " is that transcendental state of mind where it feels no duality, where the aspirant neither sees, nor hears nor knows any otherness." Having achieved the high state of realization the aspirant ascends beyond and above the phenomenal limited existence. He becomes one with all that exists. He is neither oriental nor occidental. His home is everywhere and nowhere. Death and life have no hold on him. He is beyond and above both of them. The sage who has attained Bhuma blends everything into one harmonious whole, rejecting this and that, rank and precedence, which the worldly-wise prize so much. He stands in due relation to all existence and his mind therefore, becomes a mirror of the universe. Knowing no duality, he becomes a mirror of the universe. Knowing no duality, he becomes absolutely free from fear, hatred, greed and anger and all other mental aberrations. He is outwardly correct like the laws of nature and inwardly pure like morning dew.

The view of the Vedic sage, Sanat Kumar, may be a counsel of perfection and yet there is no other way out of the mire of sorrow, suffering and despondency in which humanity finds itself sunk at present. The human race must form itself into a family and an organic whole to which each individual must be related, in the words of the Persian poet, Saadi, as an arm is related to the human body, remembering always that the real source of abiding happiness is in the perfection of relations between the self and the non-self, and not in material possessions.

Human happiness is in the hands of the individual and not in the hands of some blind destiny.

"The fault, dear Brutus, is not in our stars but in ourselves".

Shakespeare.

Are you searching for happiness? Many people are. But it is loss of time to bother about it. The important thing is to do one's best and to make oneself independent of wants.

Those who consciously brood on their sorrows are in love with trouble. They like to gaze on shadows. It is just the game of life which makes life worth living. Life's enemies are not cares, worries, deprivations and misfortunes. They are its greatest allies. Its enemies are the damp fogs of the spirit where there are neither shadows nor light,

The physical and the spiritual in man must be perfectly co-ordinated. A happy life in the highest sense of the word, is achieved through struggle, whereby the soul first wins its control and balance.

Real happiness comes only to those who do not scramble for it frantically, but are interested in things for their own sake. That is to say, if we are interested in things not because we love them for themselves, but because we think we would be happy thereby, then happiness will surely elude us like a mirage.

Some people think they should pursue happiness as if it were a winged thing that they must by every means overtake, even if they had to set out after it on unfamiliar one-way roads. It is probably a mistake to pursue happiness; much better is it to create happiness; still better is it to create happiness for others. The more happiness you create for others, the more of it will be yours—a solid satisfaction that no one will ever take away from you.

Happiness is the fruit, it is the culmination. We must grow into happiness as a plant grows into fruitfulness through proper nourishment, pure air and sunshine.

"To seek to attain happiness by a succession of pleasures is as futile and as foolish as trying to keep up a light all night by striking successive matches."

It is being more and doing more that leads to happiness. The richer your life, the more you do, the greater is your joy.

Being more and doing more must go together. To try to be much and not trying to do much is to find life a burden too heavy and wearisome to bear. The being much gives inspiration and power to doing of much. The doing of much gives the necessary expression to being much. It is the bringing forth of being through the act of doing which produces happiness. Therefore, the more we increase our inner richness, the more we increase our happiness, provided we increase in the same proportion the expression of that greater richness. The first essential for happiness is thus provided for by being much and the second by doing much.

Happiness depends on the inner transformation of the aspirant and not on what he possesses, knows or does. Even service to one's fellow beings in the form of patriotic acts may not bring one happiness. It all depends on the motive which inspires that service. Service will be a source of happiness only—if it is the expression of inner transformation of the limited self into limitless existence, not otherwise. It is only thus that the aspirant of happiness feels in his heart of hearts that in serving others he is serving himself, and it is only thus that he is not upset even if his service is repaid in ingratitude and disgrace by those whom he is serving with heart and soul.

It is in the above sense that Mill expressed the simple truth when he related in his autobiography that when he was young he dreamed of reforming society and making every one happy. But when he asked himself if the accomplishment of his beautiful ideas would make him happy, he was compelled to answer, "No," and this discovery plunged the young philosopher into a lamentable condition.

Mill's reply to his query was in the negative, because the idea behind his desire to reform society was that of doing good to others as an act of charity. Had the idea been the same as that of Gandhi, the above query would never have occurred to him. A man will feel happy in serving others only if he believes that in his service to others he will be serving himself.

If Mahatma Gandhi felt happy under all circumstances, it was not because of his service to his country, not even because his service was appreciated widely, but because his service was the expression of his inner transformation brought about by self-mastery of every type, and more particularly because he had identified his individual self with the universal self and had thus become the soul of all that exists.

Einstein on Happiness

The following quotation from the writings of Einstein, the great scientist brings out the point most clearly :—

"Strange is our situation here upon Earth. Each of us comes for a short visit, not knowing why, yet sometimes able to divine a purpose. From the stand-point of daily life, however, there is one thing we do know : that man is here for the sake of other men , above all for those upon whose smiles and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labours of my fellow-men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men."

"The ideals which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort and happiness has never appealed to me ; a system of ethics built on this basis would be sufficient only for a herd of cattle."

Grief and happiness depend to a large extent on the attitude of one's mind and the way in which one looks at one's surroundings. Seeing these surroundings as a play of the Reality which in its essence is unchanging purity, beauty and bliss, and identifying ourselves with this drama of life as active contributors on the cosmic stage, we can always hope for ever-lasting happiness, free from all possible tinge of grief. On the other hand, a materialistic attitude of mind which sees nothing but strife, competition, ugliness and dead inert matter all round, can expect nothing but grief as the result of this mentality.

Happy and Fruitful Old Age

The Chief Justice of Ontario, Sir William Mulock (1844-1944) replied in the following words to those who congratulated him on his 86th birthday :—

"I am still at work with my hand on the plough, and my face towards the future. The shadows of evening lengthen about me but morning is in my heart......I have had varied fields of labour and full contact with men and things, and have warmed both hands before the fire of life. The testimony I bear is this : that the castle of enchantment is not yet behind me ; it is before me still, and daily I catch glimpses of its battlements and towers. The rich spoils of memory are mine. Mine too, are the precious things of today—books, flowers, pictures, nature and sport...... The best of life is always farther on. Its real lure is hidden from our eyes somewhere beyond the Hills of Time."

"Old Age, Its Compensations and Rewards"
By A. L. Vischer, M.D.,
Translated by Bunad Mivall.

"I have found the closing chapter of a long and busy life a time of tranquil happiness. If a septuagenarian has not learned to be at peace with his soul, he has lived in vain. When mind and heart remain young, old age brings fairer judgement of men and things. If the lamp burns a little less brightly, there is less flickering of the flame. Fortunate are those who, like myself, discover their vocation early in life, who are enabled by outward circumstances to pursue it, who live long enough to fulfil themselves. Surrounded by love, fully occupied with congenial work, keenly interested in the passing scene and the younger generation, my heart is filled with gratitude for innumerable blessings. I await the fall of the curtain with a quiet mind. I never felt the slightest fear of death, any more than a tired child is afraid when it is time for bed. I think it improbable that conscious continuity will be my lot. I am quite content to make the last journey in ignorance of my destination. My favourite among the beatitudes is "Blessed are the pure in heart, for they shall see God."

Taken from "What I believe"
by a Prof. 80 years old.

Question

If beauty lasts not for ever,
Of what worth then is beauty?
If my garden waves not for ever,
Then all wanderings in search of Him, aye, even life and goodness, all are as death.

Answer

Peace, peace, O lively bird!

There is the rose, still perfuming thy tender heart.

If it be thy wish to see the glory that fades not,
If it be thy longing to be with thy rose for ever,
Turn within, turn within thine own self thy love-thirsty glance.

To eternally enjoy the beauty of your love,
Love the Real and not the shadow.

Because as light comes from the sun and is reflected in the mirror
So beauty comes from Heaven and falls on the beautiful.

Antony sought happiness in love,
Brutus in glory,
Caesar in dominion.
The first found despair,
The second disgrace,
The last ingratitude and each destruction.

The Ideal Character

This ideal "normal" man is tolerant, and attempts to understand rather than to label his fellow-men. He is generous, patient and good-natured. He is not the victim of his emotions and feelings, but uses them as aids in the pursuit of the major interests of his life. He has time to say a helpful word to a fellow-worker and he is interested in making the world a better place to live in. Wealth as such is not the goal of his life, nor pleasure. He uses his wealth to foster the happiness of others, and his pleasure serves as a necessary relaxation, diversion and recreation that eventually contributes to his zest in performing the daily tasks of life. He is devoted to those who are dependent upon him, but he is interested also in others outside his family.

He is independent in thought, resourceful in work, determined in effort without being aggressive, soft in maner, courteous in bearing, sympathetic in his attitude towards his fellow-men, altruistic without being sentimental, considerate, many-sided, poised with the certainty of one who is at once conscious of his success without losing sight of the insignificant value of that success in the long perspectives of time, place and civilization. In a word, he is a happy man.

Happiness in Married Life

The love-relation can never be more than an opportunity for mutual service and encouragement. Far from being a magical panacea, the marriage relation is a task to be fulfilled during the course of years, a task not to be accomplished by any magical flourishes of an invisible wand, but by work and sympathetic cooperation. Men and women would be far happier if it were harder to get married and easier to get divorced.

We wish there were some test of social courage and cooperation which could indicate the willingness and ability of each partner to merge his ego for the common good of the marriage relationship.

The natives of Thuringia in the Black Forest of Germany have an excellent device for testing the mutual cooperation of two people who desire to marry The prospective bride and bride-groom are escorted by their friends to a large fallen tree in the forest, given a huge double-handled saw, and told to saw through the tree trunk. Differences in strength and size must be nicely adjusted in this communal activity, and the friends of the betrothed pair prophesy their happiness according to the speed, despatch and ease with which the lovers accomplish their task. There is no such simple device for city dwellers, unless it be the packing of a trunk or the unravelling of a tangled and knotted cord.

We are taught how to walk, speak, shake hands, dress ourselves properly. from the beginning of life. Soon we complete the first stage in our school education and are taught social graces, manners, the art of driving a car or of playing golf. But there is hardly a man or a woman to be found who has ever been taught how to be a good lover, a good husband or an effective wife.

Way to Happiness

Life teaches us much, but we must learn and learn and learn.

We stand at the cross-roads as never before in the written history of the world. One road leads definitely towards that brotherhood of man which has been the goal of every religious and philosophic movement of the past. The other road leads to the destruction of mankind by war and competition, We can choose consciously. Mankind must make civilization work for mankind if we are not to be destroyed.

No one need ever be unhappy who sees this task clearly, who looks to his resources, who goes forward singing, to the accomplishment of the greatest task of all, the establishment of a practical brotherhood of man.

Not freedom from temptation, but a serene fortitude in the face of disappointment and chagrin, should be our goal.

The fine art of living is to be learned only by living, never alone by thinking or talking about it.

Life begins where books end.

The way to happiness must, of necessity, lie along the channels of two great movements: the art of living with other people and the art of living with oneself.

It is apparent that the first and most important device in the art of living with other people is the art of making friends. Unfortunately, the men and women who need friends most are the least schooled in the business of making acquaintances, or, if they can make casual contacts with more or less ease, they have not learned the art of holding their friends. The "follow through" of social contacts is the most difficult part of this art, because it assumes the ability to identify yourself with your friends, to fit yourself into their patterns, and aid them on their way.

In a small Russian town which boasted but a single donkey, great consternation was caused by the donkey's sudden and mysterious disappearance. A conclave of the village elders was called, and for three days and three nights they sat solemnly discussing the theoretical motives and causes of the donkey's disappearance and the possible chances of finding him again. In the midst of one of these solemn conferences, a knock was heard on the door and the town fool entered with the news that he had found the lost donkey. When asked how he had been able to succeed in his quest, where all the elders, despite their wisdom, had failed, the fool replied, "When I heard that the donkey was lost, I went to the donkey's stall, faced the wall as the donkey did, imagined that I was the donkey, and thought of where I would go if I were to wander from the stall. Then I went to that place, and there the donkey was."

If you would learn to make friends and keep them, observe closely, find some good point about the friend you wish to make and compliment him thereon. There is no art in finding defects in people—anyone can spot and criticize a characteristic, a defect, a foolish habit, or a stupid custom. It is much more difficult to find something good about a neighbour and to mention it in approbation without becoming sentimental.

The chances of happiness are much greater when an individual makes provision for his old age during his maturity.

Unlike the flesh, the spirit does not decay with the years.

Great minds are the most cordial and the most friendly.

Part of the technique of making friends, therefore, consists in breaking the ice. It is for this reason, primarily, that weather, football, and politics exist as topics of small talk.

Let no one, who would make friends, forego these small topics of conversation.

The second step in the art of making friends is the "follow through" of making yourself valuable to the people you have contacted. It is a very good technique to begin with people who are overlooked by the average egoistic men and women whom we see madly searching for their own advantage in life. It is always valuable to be pleasant to elderly people, to cripples, to shy and timid souls who seem to shrink from social contacts, to children, to "wall-flowers," and to animals. It is tremendously encouraging to an elderly individual if a young man or woman comes up to talk with him when younger, more attractive individuals are in the same gathering.

Hints on Social Success.

Success in social life lies in the path of the man who can make himself valuable to those who are all too frequently overlooked in the mad rush of the machine age. To be attentive to the overlooked minority is doubly valuable, because it gives you the best possible opportunity of immediately proving your social minded-ness. It not only enriches the timid or the overlooked and adds to the store of human happiness, but also immediately gives you the feeling of being indispensable to another's happiness.

It is highly important to begin by mastering the philosophy of friendship, and understanding the value of constructive social life.

It is equally important to "follow up" and "follow through" to make those friendships vital and lasting.

Yet the technique of social "follow-up" is very simple.

A few minutes a day devoted to telephoning old friends and expressing concern and interest in their activities will quickly result in the reinforcement of friendships which would otherwise fall into desuetude.

It is wise to keep a record of anniversaries and birthdays, and to recall one's interest in a friend or relative by remembering these occasions if only by a card or a telephone call. Human relations are built around a structural framework of philanthropy, sympathy, honesty and helpfulness, but the single bricks which give the house of friendship its unique facade are cemented by trivial favours and inconsequential affirmations of regard.

The Fine Art of Making Presents.

There are two kinds of gifts. You, either give, something you like and value highly, or you go out of your way to give something that will be valuable to the person whom you desire to honour. Many people choose the former.

This is the easiest but not the best way to make a present.

The only proper giving is that which represents the donor's active identification with the presentee's pattern of life.

It enriches both him who gives and him who receives, and this mutual enrichment is, after all, the only vaild reason for ever giving anything.

To find happiness we must seek it in a focus outside ourselves.

Wealth and the Individual in Relation to Society

There is no wealth but life—life, including all its powers of love, of joy and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is the richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others.

Wealth is the possession of the valuable by the valiant. In considering it as a power existing in a nation, the two elements, the value of the thing and the valour of its possesser, must be estimated together. Lately in the wreck of a Californian ship, one of the passengers fastened a belt about him with two hundred pounds of gold in it, with which he was found afterwards at the bottom. Now, as he was sinking, had he the gold, or had the gold him ?

We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves that they will will be happy in it, and have resolved to seek not greater wealth but simpler pleasure; not mere pastime but deeper felicity: making self-possession, the first of possessions, and honouring themselves in the harmless pride and clam pursuits of peace.

My continual aim has been to show eternal superiority of some men to others, sometimes even of one man to all others; and to show also the advisability of such person or persons to guide, to lead, or on occasions even to compel and subdue their inferiors according to their own better knowledge and wiser will.............. Government and co-operation are in all things the Laws of Life. Anarchy and competition are in all things the Laws of Death,

Johu Ruskin

SECTION V

EDUCATION

"Ignorance is no disgrace, but to remain ignorant when knowledge is at hand is the work of a slovenly mind.........None are so stupid as those who do not wish to be educated."

Family Influences

If the children in a family are trained in such a way that all co-operate, each one is considerate to others, every one contributes to the family comfort and well-being to the best of his capacity and each member is least dependent on others for meeting his personal requirements, then the foundation for producing efficient, selfless and self-dependent citizens will have been well-laid.

If the mother in a family is interested in paving the way for her children to become trustworthy fellow-men, if she is training her sons and daughters to cooperate and to be considerate to others, her work is so valuable that it can never be sufficiently rewarded. The mother's is the first influence in the character-building of the child. Her efforts for training the children on right lines for the first four or five years are decisive in the future social and individual well-being.

The family is an organisation in which interest in other people is essential. A child in the family should feel that he is an equal part of his family and should feel interested in the welfare of all other members.

If a woman can really see house-keeping as an art in which she can be interested and through which she can lighten and enrich the lives of herself and of her fellows, she can make it equal to any other task in the world.

Unfortunately our houses are being converted into hotels. The result is that children are ignored at a time of life when parental care is most needed for their well-being. In infancy they are handed over to nurses, in childhood to servants, and in youth to schools and colleges.

School Influences

The next step is made by schools, colleges and universities. Extraordinary men are born and not made, but it must be remembered that no inherited tendencies develop without the corresponding environmental influence. It is this influence which our schools and colleges as well as religious institutions should supply. Every child in a school should feel that he is a part of the class, a friend to other children and can rely on their friendship. Life at the school is a preparation for a larger whole. The aim of the school should, therefore, be to educate children to be fellow-men, part not only of the class and the school but of the whole of mankind. A child must feel that this world is my world. I must act and organise, not wait and expect. A child thus trained will be a good fellow-worker, a friend to all men, and a true partner in love and marriage. The boy or girl who has been rightly educated will always ask himself "what can I contribute to my fellows? How can I fit in as a part of the whole?"

It is unfortunate that the child's training in school is in competition rather than co-operation. In games there is the spirit of competition, the desire to excel, and not the training in co-operation. It will be helpful if situations be created in our educational institutions in which children work together, study together and play together.

All reform in education should aim at seeking to increase the degree of co-operation of students in social life. We must arrange the entire framework of education so that the youth of the country are trained not only to earn money and live a comfortable life, but to work in ways beneficient to their fellows and to the community.

This is real character-building. For this training we need above all teachers who understand the importance of the task entrusted to them, who have a strong sense of responsibility, initiative, dynamic personality and the ability and tact to carry on the noble work to a successful end. A teacher of this calibre is cheap at any price. He is the mother and the guardian of the future of his nation, and the service he thus renders is incalculable.

If is unfortunate that the present-day child is not generally prepared for co-operation and mutual helpfulness. Our training both in the family and in the school is towards individual success and towards the thought of getting from rather than contributing to the common life. This attitude and the training which leads to it is a disastrous approach to life. An individual trained in this way is always looking after his own interest. He is always demanding reliefs, ease and comfort, and his rights, but he never considers his responsibilities to his fellow-beings.

Position of Teachers in Education

As has been said above, for efficient teaching competent teachers are absolutely essential. No one can be a good teacher unless he has the feelings of warm affection towards his pupils and a genuine desire to impart to them what he himself believes to be of value.

1. Most teachers are overworked. Clergymen are not expected to preach sermons for several hours every day, but this is expected from teachers. The result is that many of them become harassed and nervous, out of touch with recent work in the subjects they teach, and unable to inspire their students with a sense of the intellectual delight to be obtained from new knowledge and new understanding.

Two factors determine largely the destiny of man, namely Heredity and Environment. Heredity is the capital with which one starts in life. Environment determines the investment of that capital or the use to which that capital is put. Environment is only what interests a person in his surroundings or that in his surroundings which he takes in and makes his own. It is the business of the teacher to give direction to the inherited tendencies of his pupils.

3. Teachers should be protected from intellectual bondage and fed both physically and mentally. This is the only way to get efficient work out of them. For mental feeding leisure and well-equipped libraries are essential. For physical efficiency they must be always above want and must therefore be well-paid.

4. The function of an educational institution should be to create conditions in which the students should be able to think and act fearlessly.

5. A child's mind is like a seed which is intended to sprout and give a new crop, not like a grain which is destined to be ground between two mill-stones.

6. Bearing the above considerations in mind, the main problem confronting education in India revolves around the lack of inspired teachers and the need to induce capable youngmen and women to enter the teaching profession. For this the need for increasing both the prestige and monetary rewards of teaching is indispensable.

Education in a Progressive Society

1. The system of education in a progressive society must be one with the people's life. It should be a system which irrigates mind, intellect, culture and spiritual life in all their aspects through its life-giving process of inner growth and outer expression. As has been well put by R. N. Tagore, "the best function of education is to enable us to realise that to live as a man is of the higest importance and that this sort of life requires profound philosophy for its ideal, poetry for its expression, and heroism for its conduct."

2. Besides, the right system of education rightly imparted by the right type of teachers must make us conscious of the sanctity of social relationships and of the importance of constant self-control, self-sacrifice and self-reliance, which teaches us to train the muscles of our own legs through constant exercise rather than rely on the shoulders of others for moving about.

3. The system of education to be helpful in the progress of a nation to great heights of culture, civilization and true greatness of every type, must also have for its aim the production of men and women, who are sound authors and enlightened authoresses, who can think not only high and profound thoughts of their own, but can also criticise, compare and disseminate in their writings the thoughts of others.

4. True education to be rightly imparted needs competent teachers who must be imbued with a missionary spirit for the spread of right knowledge,

who have initiative, who understand the psychology of young minds, and who have above all a spotless character and a high sense of responsibility, and who have an insatiable thirst for pursuit of truth.

5. For the right type of education, our educational institutions should be such where students and teachers together co-operate in the pursuit of their common objective, where the students can live their corporate life, and where their common aspirations for acquiring truth lead them to mutual helpfulness and self-reliance.

6. No national system of education can flourish and grow on right lines and can vitalise the minds of its students without having its roots in the past of the nation. The seed must be deep in the mental soil of the nation.

7. Education must be able to make our whole life articulate and must also enable us to understand each other in our social life.

The Objectives of Education

1. Let us tell our young people that the best books are yet to be written; the best paintings have not yet been painted; the best governments are yet to be formed; the best is yet to be done by them. This will stimulate students to aspire after creative work.

2. Academic education should aim at giving a corrective to specialization, which increase of knowledge has made unavoidable, along with what

has cultural value in studies, such as history, literature and philosophy.

3. It should be the business of teachers to stand outside the strife of parties and endeavour to instil into the young, the habit of impartial enquiry.

4. We owe our children the most demanding and challenging curriculum that is within their capabilities. This requires hard work on the part of students which is essential for all kinds of success.

5. Unfortunately, however, educators are constantly striving to make education easy. The coating of sugar on the pill is increased year after year until the average school boy leaves with an education of a sort, but with little or no feeling of achievement, with no consciousness of having had to struggle, to sweat, and to fight for that education. When he goes into the world of business (of realities) in which the sugar-coated pills are conspicuous by their absence, he does not know how to fight his way upwards; he cannot take it. He wants to do the easiest thing and is not prepared to pay the price of success in hard work. He is not prepared to sacrifice his comfort, luxuries and easy-going ways and if he adopts the right course, he does not have the tenacity to hold on to it.

6. Not only our intellect but the aesthetic, social and spiritual side of our nature should also receive proper attention in the right type of education. Confining our attention to the intellect only, we miss the very joy of life which comes only through the cultivation of an all-round human personality.

1. The objective in education should therefore, be to enable our students to become not only intellectually skilled and professionally competent, but also to obtain new dimensions and a new kind of outlook on life.

2. The purpose of education in ancient India was to give the student a second birth. We are born into this world as a result of nature and necessity, and we must be trained into the world of spirit and freedom.

Education for Leadership

Mankind has real need for leaders who can lead in the interest of others.

Unfortunately, such leadership we do not often find. The training of children with this objective involves the affording of opportunities to students where they can develop an independent, courageous and co-operative life of self-help, self-sacrifice and resourcefulness. The following are the words of an eminent Austrian psychologist :—

"All the advantages which we enjoy in our present culture have been made possible by the efforts of people who have contributed. If individuals have not been co-operative, have not been interested in others, have made no contribution to the whole, their whole life has been futile, they will have disappeared and will have left no trace behind them. Only the work of those men who have contributed, survived. If we make this the basis of our teaching of children, they will grow in a natural liking for co-operative work. If they are confronted with difficulties, they will not weaken; but they will be strong enough to face even the most difficult problem and solve them to the common benefit."*

John Ruskin† on Moral Education

Moral education begins in making the creature to be educated, clean and obedient. This must be done thoroughly and at all costs and with the kind of compulsion rendered necessary by the nature of the animal, be it dog, child, or man. Moral education consists in making the creature practically serviceable to other creatures, according to the nature and extent of its own capacities; taking care that it be healthily developed in such service. Moral education is secured when the creature has learnt to do its work with delight and thoroughly.

"And to all children of whatever gift, grade. or age the laws of Honour, the habit of Truth, the virtue of Humility and the Happiness of Love must be taught."

"Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust.

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*From "*What Life should Mean to You*" by Alfred Adler.

†As to who Ruskin was, see foot note p. 104.

You do not educate a man by telling him what he knows not, but by making him what he was not.

A man is not educated in any sense whatsoever, because he can read Latin or write English or can behave himself in a drawing-room, but he is educated only if he is happy, busy, beneficient and effective in the world.

Young men should compete not for praise of what they know, but for the praise of what they become ; and to compete only in that great school where death is the examiner and God the Judge.

That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who having perfected the functions of his own life to the utmost, has also the widest influence, both personal and by means of his possessions, over the lives of others.

It is the love of God and his creatures ; it is humility, and charity, and self denial and fasting ; it is total change of character, which characterises sound moral education.

Code of Behaviour worthy of a well-brought up Man*

"Your trouble is that you were very badly brought up. People who are well-brought up usually keep to the following rules of conduct :—1. They have respect for Man, and for that reason are always tolerant, gentle, courteous and cooperative. 2. They never make trouble about trifles...... 3. They respect other people's property, and so pay their debts. 4. They feel compassion ...... 5. They do not pose but behave in public just as they do at home, and they do not show off before their inferiors. 6. They are not garrulous and do not inflict their confidences on people who have not asked for them...... 7. They do not humble themselves in order to arouse sympathy... 8. They cultivate their aesthetic taste. 9. They strive as far as possible to restrain and ennoble the sexual instincts...... 10. What one needs is constant work, day and night, incessant reading, study and exercise of will. Every hour is precious."

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*From Anton P. Chekov's letter to his brother given in the introduction to his 'Three Plays'. Chekov died in Crimea in 1905, of tuberclosis. In one of his plays, written in 1900, he predicted that the existing order in Russia would not and could not last for more than a quarter of a century.

The Russian Revolution came in 1917.

"When one takes children in hand, one may do a lot by encouraging in them the proper sort of impulses which comprise the whole of life instead of cramping them into dwarfed and bigoted ego-centrics. For, you see, the habits acquired in early childhood die hard. That is why I am for ruling mysticism out of juvenile education. Children should be taught to enlarge their interests in life as much as possible,"

Bertrand Russell.

Education to Raise Socially the Lower Classes

"And I maintain that the remedy is not to force all sections into the old institutions, but to face the fact of their segregation and tolerate proletarian schools, lower middle class schools, Etonian caste schools...and the like with the difference that whereas social promotion is now regarded as a matter of enabling country council and polytechnic scholarship winners to break into the Etonian preserves, they should "keep themselves to themselves" and assert not their equality but their superiority as chosen races on all possible or pretended grounds... Only on these lines will they cultivate themselves to the point at which their pretentions become so patently ridiculous and their culture so general and identical that inter-marriageable equality will establish itself."

"The classess would not mix. Only sufficient equality of income to make classes inter-marriageable will break down class-segregation.

G. B. Shaw.

"In what way to treat the body ; in what way to treat the mind ; in what way to manage our affairs ; in what way to bring up a family ; in what way to behave as a citizen ; in what way to útilise those sources of happiness which nature supplies, how to use all our faculties to the greatest advantage ; how to live completely ? And this, being the great thing needful for us to learn, is, by consequence, the great thing which education has to teach. To prepare us for complete living is the function which education has to discharge".

Herbert Spencer.

"It is because the body is a machine that education is possible. Education is the formation of habits. a super-inducing of an artificial organization upon the body; so that acts, which at first require a conscious effort, eventually become unconscious and mechanical."

Huxley.

"Democracy and plutocracy are the same thing under the two aspects of wish and actuality, theory and practice, knowing and doing. It is the tragic comedy of the world improvers' and freedom teachers' desperate fight against money that they are *ipso facto* assisting money to be effective... The freedom of public opinion involves the preparation of public opinion, which costs money and the freedom of the press brings with it the question of possession of the press, which again is a matter of money; and with the franchise comes electioneering, in which he who pays the piper calls the tune.

One feature of a money-bossed democracy is that good men want to refrain from public life.... But it is wrong to blame those who hold aloof: their action is the result, and not the cause, of the degradation in politics.

When discipline and subordination to the common good decline, recovery can only come by demanding sacrifice and subordination to the state. This presupposes a state where will has moral worth.

"The great development of industrialisation means that there must be an increase in supervision exercised by the Government over business enterprise.

Co-education

Co-education in principle deserves favourable consideration. It is an excellent means for girls and boys to know each other better and to learn to co-operate with the other sex. It should, however, be carefully borne in mind that co-education is not free from its draw-backs, and unless these defects are recognised and dealt with suitably, co-education may do more harm than good. Those who are in favour of co-education and understand its pros and cons may accomplish a great deal through it, but in case the drawbacks are ignored the scheme is bound to be harmful. If, for instance, the children are not properly trained and supervised, sexual problems are sure to arise. Then again the training in sexual education is not so simple as it may seem to begin with.

Function of a University

In his address delivered at the Centenary Convocation of the Calcutta University, Dr. Radha Krishanan said "While politics is the art of the immediate, statesmanship rested on "longer and deeper views" It is the universities, the communities of scholars, that should help us to obtain them. The universities must give us courses in astronomy, metaphysics and world history, and teach us a sense of proportion and perspective, for they insist on the universal, supernational values, and on acknowledging of what is alien to us. We must civilize human nature by adopting the university spirit which pleads for sanity in a period of hysteria, for moderation in place of intemperance, for the rigours of thought instead of easy surrender to partisan slogans."

On the higher role of universities, Dr. Radha Krishanan said: "The universities believe in the unconquerable spirit of man and should provide for men of learning and letters, full scope for pursuing their studies without harassment. They must provide full opportunities to every scholar to follow, within the standards imposed by his own pursuit, his inquiry for truth wherever his intelligence, imagination and integration lead him. University education makes students inquisitive, critical and freedom-conscious".

"It has been said that the weakness of the present generation was that it was rootless and that the true function of a university was to take it back to its roots."

SECTION VI

SOCIAL AND NATIONAL WELL-BEING

"No civilization worthy of the name," writes Bertand Russell* in an article entitled 'The Scientific Society," "can be merely scientific. Scientific technique is concerned with the mechanism of life ; it can prevent evils, but cannot create positive goods. It can diminish illness, but cannot tell a man what he shall do with health ; it can cure poverty, but cannot tell a man how he shall spend wealth ; it can prevent war, but cannot tell a man what form of adventure or heroism he is to put in its place. Science considered as the pursuit of knowledge is something different from scientific technique, and deserves a high place among the ends of life. but among these it is only one of several. At least equal to it are the creation and enjoyment of beauty, the joy of life and human affection. A scientific society which did not promote these things could not be considered positively excellent, even if it were to eliminate much of the pain and misery from which mankind has hitherto suffered".

Human society is for the best expression of man, and that expression, according to its perfection, leads him to the full realization of the divine in humanity. In a society the production and circulation of mater-

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*Quoted in '*Among the Great.*'

ials, the amassing and spending of money, may go on even if its people forget to follow some spiritual design of life which curbs them and transforms them into an organic whole.

Unless it degenerates, a society ever suggests in its concerted movements, a living truth as its soul. A living and progressive society must have some spiritual ideal for its members individually and for itself collectively.

R. N. Tagore.

A national goal is not the outcome of institutions, it is not engendered by laws and constitutions ; it is born of the spirit and of the will of the people. It must be a will surging up from the depths of the folk-soul and sustained by the power of the nation.

The State must be the second and expanded ego of every individual. A profound sense of responsibility must be felt by individual citizens.

The State must not be a butt of all possible frauds, a treasury where the cunning canen rich themselves at the expense of the stupid. The political future of a country is the question not of institutions but of character. The strongest and more gifted sons of the soil will fail if their minds dwell upon their own life and their own welfare alone.

Discipline and subordination to the common good can only be imposed in two ways : in the name of religion or in the name of patriotism. Freedom and democracy are won and not thrust upon people. The religion to be of use for the State must be not dogmatic but moral and spiritual.

We cannot get a happy and successful nation unless we replenish our stock mainly from the more happy and successful members of the community.

Both physical and moral qualitities are inherited. Good education, good environment and good physical conditions are valuable and necessary, but they will never make a "born tired" or weakling pull his weight in the world. Good raw material in the form of children born from the best possible stock is needed.

A nation must have a goal to the attainment of which, all its activities must tend. The goal must not be utopian and mechanical. It should be such as is within the competence of the creative and dynamic forces of man. The best and all-comprehensive goal is human freedom.

To be economically free, the members of the nation should know and determine what is an elementary and urgent need and what is frivolous luxury.

All waste must be avoided. An Ethical outlook must be cultivated, and people should have genuine contempt for fashionable absurdities and for the gratification of stupid and bad tastes and sensous desires.

A sense of responsibility should be cultivated and implanted in the minds of its members. Joy of responsibility is the joy in danger, delight in labour, in pains, delight in creation and love. The sense of responsibility is the corollary to love.

Spiritual life is essential for social well-being, and the members should rise above slavery to material things.

Raise the average man economically, morally and intellectually. It is he who is the real strength and builder of a nation. It is he who can be a leader, a fighter and a labourer at the time of stress and strain. It is he who keeps the traffic going, carrying loads, pulling rickshaws, and towing boats. It is he who keeps life going by digging in the fields, planting and harvesting. Every thing depends on him. History is crowded with the names of sages and great scholars and statesmen who came of the common people. There should be no caste distinction.

Greatness of a society depends not so much on the trainig of intellect as upon the spirit of selfless service devoted to the service of man.

Greed leads to ruin of the greedy, as the cultivation of unwholesome appetite has its final reckoning with the stomach which has been made to serve it.

Man is a spiritual being not a mere living money-bag jumping from one deal to another in search of profits.

Love for all is the solemn music of the soul. This music is tuned not to the clash of arms, not in the conflict of exploitation but to the harmony of life, to amity and peace.

No mechanical, artificial and formal ceremonials and customs can provide means of mutual attachment. It is the living bond of sympathy alone which can do it.

It is the business of a society to regulate and keep within limits the extent of professions followed by its people. The professions are meant as means of earning livelihood and as necessities of social life. They must not be allowed to destroy the freedom and high nature of man.

What is true of a professional individual is equally true of societies who as personalities follow mere professions and have no room for ideals in their collective lives. The moral sense of such societies gets blurred and the higher nature stifled. Their only objective in life is the attainment of power with which to gain success in the competition into which they enter like all professional individuals who seek in life nothing but efficiency and skill to compete successfully with those who are working in the same field.

The training of a nation as a whole for a narrow ideal is sure to lead it to degeneracy and intellectual blindness. For instance, the narrow ideal of self-interest in a nation may be helpful for its self-preservation, provided its pursuit is kept under limitations. But aggressive selfishness is as dangerous for the existence and advancement of a nation as it is for an individual. It is morally and spiritually destructive and degenerating, because the material prosperity and power resulting from it make people believe that it is a virtue and must be adhered to.

The welfare of society as a whole and of the individual as a unit, consists not in multiplying his wants nor in condemning him to soul-less drudgery but in helping him to satisfying and meaningful contact with his fellows. To this end, men should live in associations, small enough for them to have a sense of common identity and personal significance. The people should be surrounded by objects shaped by their own hands, and the fruits of their labours should have relevance to the community in which they live.

In such a society governments will be as invisible as the thread that holds a flower-garland together.

In a progressive society, it is not only the members which count but their mental relationship of harmony so that each man behaves well, and that he keeps himself within limits to be able to be one with the whole of society. This unity of the individual with the whole is, however, not like that of a crystal, passive and inert, but is actively expressive. The society must be an outer body of an inner idea to be a living personality. In one word, it must be a piece of art.

A society is not merely an agglutination but a creation, that is the combination of its individuals is not an arithmetical one. Its truth is deeper than the truth of numbers. It is a poem, and just as grammar has its legitimate office in analysing the syntax of a poem but is not a poem, so science and money too are for society and must not, therefore, occupy our minds exclusively. Greed of money and power will never allow unity either within a nation or in its international relations. It must keep it divided inspite of railway lines laid far and wide. Nor can security be attained, either individual or national, through national pacts, political or economic.

A society which is unequally balanced as regards the status of its component groups can remain so only at its peril, because the weak elements in it are as dangerous for it as are quicksands for an elephant. They cannot assist in its progress but are sure to drag it down. We must know that as through science and commerce we acquire power, similarly the realization of love and love alone will give our society that stability without which no progress can be possible.

For social harmony and unity, the deep delight of hospitality is essential. So also are necessary, customs expressing the poetry of social relationship. It should offer simple-hearted welcome for man to man. Cold-blooded utilitarianism is an enemy to social solidarity. It should have the spiritual power to blend and harmonise, It should be imbued with emotional and generous ideas of a spiritual nature.

The social ties are cemented through the unstinted service of men and women who earn not for gratification of and indulgence in the lower passions but for helping the needy in their troubles. Such persons undergo all types of privations to be of real service to those who need it, irrespective of family or religious ties. They have the gift of far-sighted intellect and sympathy. Distance does not separate them from people who live far from their own country and who even belong to different races.

The demoralising influence of the constant estrangement between different classes in a nation effects the baser passions of man and this ends in spiritual, political, social and economic disasters.

In a progressive community, each individual must have perfect freedom of self-expression and must realise the bond of love with other members of his nation. The unity of individuals or classes must be based on unity of hearts, wide in range, deep in sentiment and strong in power. There must be the spirit of disinterested fellowship and service permeating through and throughout the entire nation and intelligent and genuine self-interest should guide the whole society. The spirit of exploiting utilitarianism cannot co-exist with true progress.

If once we understand and follow the truth that perfection of unity in all phases of life lies not in uniformity but in harmony of the different elements composing a society, we will be eliminating more than half of our national troubles.

Society is the body ; its constituent members are the limbs, and their duties are its functions. A member of a society thrives when through selfless service he is loyal to it.

"A completely socialised state where all receive the same amount of bread and meat and the same kind of clothes, the same products and exactly the same amount of each product—such a socialism was not recognised by Marx. Marx merely says that so long as the classes are not entirely wiped out and so long as work has not become an object of desire—for now most people look upon it as a burden—there are many people who would like to have other people do more work than they. So long then, the distinction of class is not entirely obliterated, people will be paid according to their productive efficiency, each according to his capacity. That is the Marxist formula for the first stage of socialism. When socialism has reached the complete stage, every one will do what he is capable of doing and for the work which he has done he will be paid according to his needs. It should be perfectly clear that different people have different needs, great and small."

Stalin quoted in
"Leaders of Europe,"
by Emil Ludwig.

Nation-Building

Always centre your attention not on noisy things, not on spectacular events of gigantic magnitude, but on the quiet, the unobtrusive, the inconspicuous and the vital, if despair consequent on the turmoil of life is to be avoided.

Noisy events, however big, count but little in the world's onward march compared with the invisible, moral and vital forces which, though quiet, work wonders both in the destruction of all that hinders progress as well as in the promotion of that which leads to it.

"If this seems sentimental" writes Harry Emerson Fosdick in one of his books, "imagine yourself back some millions of years ago on this planet, facing two factors: On one side a vast turbulent volcano, huge, terrific, from the inexhaustible fires of the earth's core, on the other side protoplasm, microscopic, invisible along the water's edge, fragile, quiet, vital. On which would you bet—volcanoes or protoplasm? Protoplasm had no credible chance to mean anything against the violent forces of the volcano and the earth-quake. Yet see what came of it at last: life, spirit, art, music, prophets, apostles, martyrs, scientists and saints! Vitality is mightier than size."

It is thus clear that the noisy and the ostentatious forces are not the determining factors in the world's history. It is on the other hand, the vital and unostentatious forces hidden under the noisy and stormy atmosphere of an era that determine its future.

Let us therefore not be frightened by surrounding chaos and let us not lose heart and get disappointed by stormy national and international revolutions and counter-revolutions of even the greatest magnitude. Science, history and religion are all on the side of those who even in the midst of the wildest happenings of disquieting magnitude maintain their loyalties to the vital forces, the germinative ideas, the inspired personalities of creative thought and high ideals. These forces, ideas, and persons may appear to be weak compared with the stormy surroundings, but they are the seeds of great possibilties and as history shows, harbingers and forerunners of ultimate victory.

Years ago, an eminent French historian, Francois Guizot, asked James Russell Lowell, "How long will the American Republic endure?" Lowell answered, "Sir, it will endure just as long as the ideals and principles of its founders remain dominant in the hearts of its people". This applies equally well to India.

The present is the age of co-ordination and co-operation. Each nation must nurture its own culture and civilization in accordance with its own genuis. Imitation in all is forms is stifling, while self-development based on the principle of growth is creative.

This, however, does not mean that in our national pride, we can ignore with impunity the achievements of other nations in various fields of human activity. But what is needed is to follow the principle of assimilation and absorption and not that of imitation while trying to profit by external sources. There is such a thing as national genius and national mind. As long as a nation has its own mind, it thinks, feels, and expresses itself on its own lines.

Democratic governments are supported by dikes of tolerance, laboriously built. When we relax our private grasp of tolerance, when we fail to practice it in our individual lives, we jeopardize the structure for all.

Democracy is the principle of tolerance extended into the sphere of politics. Tolerance preserves, rather than destroys minorities. And these minorities in turn perform a valuable function by acting as a brake upon the party in power. This is a major premise of a democratic government. Take away tolerance and democracy will not survive.

Every citizen must understand the true significance of freedom and the difference between freedom and slavery. A trees grows in freedom when it gets sunlight, water and air unhampered. It becomes a slave when a wall is built round it. When it grows through fulfilment of the vital necessities of its being and by the limitations put on it by its very nature, it is free. But when the restrictions are of an alien nature and the inner necessities are not fulfilled, it is a slave.

Every citizen must feel that the cause of each is the cause of all and the cause of all is the cause of each and that there can be no misfortune and no crime for which we do not share a common responsibility.

A nation that is governed by wise, practical and honest men may survive the perils which beset democracy. But any nation, which is governed by foolish, unpractical and dishonest men, is bound to perish.

Politics is essential for all progressive societies. But unfortunately it is fore-doomed to at least a partial self-stultification in many cases even when it is well-intentioned. The instinctive nature of the human instruments with which political action must be carried out in most cases is such that such action cannot be expected to give good results.

Unless the character of the people is raised and their minds are sufficiently enlightened to understand the true significance of political institutions, even the best political machinery will end not in the elimination of oppression and compulsion, but their replacement by evils of another kind ; of money-power by political and beauracratic power, and of the tyranny of rich men by the tyranny of the police and the party in power.

Radical and permanent transformation of human personality must, therefore, take place on a large scale if political power is to produce the beneficial results expected from it.

A balance must be struck between the personal rights of the individual and those of the society.

For nation-building you need social missionaries who wield public opinion by their disinterested service.

Disinterested service and active kindness wield an extraordinary influence over men's minds and are the sources of a curious kind of non-compulsive power. It is one of the tragedies of history that this moral force should have been exploited, by the rulers of Church and State, for the furtherance of their own generally sinister ends. This harnessing by evil of the power generated by goodness, is one of the principal and most tragic themes of human history.

Democracy is not merely a form of Government but it is also a form of life. Mere intellectualism and dry erudition......are but dry bones. The aim of democracy is the democratic individual. Democratic education has, therefore, to find a synthesis between the rights of the individual and the rights of the community, between freedom and discipline, between autonomy and authority. Distinctions of race, creed and class must go and a spirit of friendly and peaceful co-operation with all must be brought in.

The edifice of ideas, of nation-building must be constructed on hard realities and not only on purely theoretical principles. The realities as regards needs, character, environment and other factors are obviously different for different nations and therefore no one theoretical principle can be successfully applied to all nations. Each nation must solve for itself the problems facing it in the light of its own special circumstances, resources and limitations instead of imitating other nations, howsoever advanced they may be.

Journalism

Newspapers are very important for nation-building. Journalism has a moral function. It is not a trade but a profession. Newspapers are responsible advisers of the public. Their first duty is to provide news uncoloured by any motive, private or public. Their second function is to present a certain view of public policy which they believe to be for the good of the State and the Community. They are expected to be sober and responsible, even though a little dull. They are expected to take a serious view of life and to believe in moral government.

The Individual in Relation to the State.

The object of a wise political system must be to strike a true balance between the personal rights of the individual and those of the society of which he is a member. A state cannot be healthy and progressive unless it provides full scope for individual enterprise and industrial development. At the same time, an individual who denounced the right of the State to interfere with his liberty would soon fall into moral anarchy. A balance must be struck. The various loyalties of individual life must be linked up and harnessed to a greater loyalty on which ultimately they all depend. These lesser loyalties,...........valuable as they are as the main-spring of much that is best in human life, become disruptive unless, consciously or unconsciously. they can find a contribution to make to some organism larger than their own.

Fundamental to my politics is also the conviction that it is the duty of a great State to help its individual citizens to help themselves, and fundamantal to all my thinking is the knowledge, gained from experience and observation, that anything which tends to slacken the fibres of self-help and to dope the self-respect of a self-relying man is bad for that man, physically and morally, and bad for the State.

To every man life presents a choice. The hermit, choosing the deeper self, goes into solitude and so over-weights his character with the deeper self that he loses the human side of his nature, and so becomes a foreigner to mankind. The worldling, choosing the lighter self, so starves his deeper self that he looses contact with reality. The same injury to personality is also to be seen in the case of the acquisitive industrialist and the revolutionary politician.

Balance is established by that man who nourishes his active self with the spiritual energies of his profounder self.

Social and National Progress

We must look at human life as a chain of causes and effects. This means that to-morrow our life, both individual and collective, will be as we make it to-day; as we sow, so shall we reap.

Looking at human life against the background of the immense past, we find that man has fought against wild beasts and won. Human intelligence has thus triumphed over brute strength. But in order to follow up this conquest, to well-being in the future we have to fight against famine, microbes, vice and disruptive social tendencies. All these fights and many more are yet to be won.

The weapon of intelligence, which won for us the fight with the wild beasts, is not only with us still, but has been sharpened through scientific knowledge and research. It is a weapon which has opened for us immense possibilities. We can use it for good or for evil, and it is our use of this weapon that will determine our future.

Thus, a very important fact emerges from looking at life as a chain of causes and effects, and that is that we ourselves are masters of our fate. We ourselves by our good or bad actions control the course of the ship of life, and are thus free to navigate it in fair weather or foul.

Our first duty is to ensure a happy future at all costs, to prevent the moral, mental and physical wreckage of to-day from reproducing itself. For this we must replenish our stock from the best and ablest members of our community. Good education, good physical conditions, good environment are no doubt necessary, but they can never make a "born-tired" or moral weakling pull his weight in the world. Something more than environment is therefore needed, what we want is good raw material in the form of children born from the best possible stock.

Another question for a progressive society to solve is: How can the regression in virtues, such as truth and charity, that we witness all round us to-day be checked? At no period of the world's history has organised lying been practised so shamelessly and on so vast a scale as by the politicians of the present century.

To check this moral degradation, a vigorous campaign is needed. The movement of reform must start at the periphery and move towards the centre. Private individuals and groups of individuals must formulate the idea of reform and must popularise it among the masses. When it has become sufficiently popular, it can then be incorporated into the legislature of the country. This means self-sacrifice, intelligence, missionary spirit and energy.

Individuals alone cannot accomplish this task. They must form themselves into associations founded for the pursuit of noble ends and in the name of a high ideal. All the members of these associations should accept the same philosophy of life and they should be whole-heartedly inspired with the missionary spirit of self-sacrifice and enthusiasm to carry their mission of social reform to a successful end.

Social and National Well-Being.

Social Reform.

It is not at the centre, not from within the organisation that a saint can cure sinful people or a reformer can reform his society. It is only from without, at the periphery. If he makes himself a part of the machine, one or other of the two things is bound to happen. Either he remains himself, in which case the machine will use him as long as it can and when he becomes unsuitable, reject or destroy him or he will be transformed into the likeness of the mechanism with and against which he works.

Awakening of new moral energies is the fundamental pre-requisite to social reconstruction. Institutions obediently and readily follow human development as the bark follows the growth of the trunk.

Bags of sugar are carried by the bullocks to make their way into the belly of the epicure, and the astonishing thing is that the epicure gets a bad liver and the bullock a broken back. Such is the effect wrought by sugar as an article, sweet beyond dispute. So is with our machine age. We produce tons and tons of 'happiness' that the sheer weight of it crushes us.

Forms of Government

"No form of Government," says Rev. Arthur White "has been a complete success and no system in its application has been ideal. Now various parts of the world are trying out their various systems, Communism, Fascism, and other ideals. The strongest and bravest in the tribe are not always the wisest, the priests very often become greedy and superstitious; kings become tyrants, and the rulers under democracies have often been dishonest. None has been successful and none ever will be until the rulers are animated by spiritual and not by materialistic ideals."

"Let us keep our faith firm in the objectivity of the source of our spiritual ideal of unity, though it cannot be proved by any mathematical logic. Let us proclaim in our conduct that it has already been given to us to be realised, like a song which has only to be mastered and sung, like the morning which has only to be welcomed by raising the screens, and opening the doors."

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